The Missionary Herald

VOL. XCIX SEPTEMBER, 1903 NO. IX

THE Board has received in its history few gifts that mean more than the one accompanying the following letter just received: "I love the cause of missions and send the inclosed as a thank-offering for a special blessing. I am an orphan girl and do housework in a small family. I only earn a little, two dollars a week, and wish I earned more so I could send more, but this week's wages I gladly give, with an earnest prayer that many more may give as they have means." If every supporter and friend of this Board would immediately respond to the needs of the hour with a gift amounting to one week's income, there would not only be no debt, but the work on the field would receive a marvelous impulse.

A Notable Donation

THE Prudential Committee has appointed Mr. John G. Hosmer Publishing and Purchasing Agent of the Board, to succeed Mr. Charles E. Swett, who recently resigned. For four years he has been associated with this department, giving his special attention to the filling of orders from the missions. Mr. Hosmer has had from his childhood a thorough and comprehensive business training, including practical experience in banking, general business, and publishing.

New Publishing and Purchasing Agent

THE island of Ceylon has an area of 25,332 square miles and a population of 3,565,954, according to the census of 1901. Of this population only 6,300 are Europeans. The principal religions represented are: Mohammedanism, with 246,118 followers; Hinduism, numbering 826,826; and Buddhism, with 2,141,404 adherents; Christians register 349,239, or about ten per cent of the entire population. In 1881 the number of Christians was 267,977; in 1891 it was 302,127; and as reported above, in 1901, 349,239. There was, however, a corresponding increase in the population of the island, so that the percentage of the Christians to the entire population remained about the same throughout the twenty years. The Roman Catholics have the largest following of any denomination. The American Board mission is the only American mission in the country and is confined to the northern peninsula of Jaffna. Mission work in the island is conducted almost entirely among the Singhalese, who are Buddhists, and the Tamils, who are Hindus, both races being progressive and energetic.

Ceylon as a Mission Field

Rights of American Colleges in Turkey

EARLY in June the senior professor in Euphrates College, at Harpoot, Eastern Turkey, was arrested upon a general verbal charge of sedition. Although the professor is a subject of Turkey, the United States consul, Dr. Norton, the minister at Constantinople, and also our State Department at Washington, have interested themselves in the case, the protection of the college in the enjoyment of its treaty rights demanding it. If Turkish officials should be allowed to indefinitely imprison the native professors and teachers in our Turkish institutions upon charges supported by no evidence, every American school in the empire could be closed. Our government is insisting that Professor Tenekejian, at Harpoot, have a speedy and fair trial, and if not proven guilty, an immediate release. Our government also asks, as it has a clear right to do, that those who, by false statements, have caused the imprisonment of this professor, shall be punished. In none of the American institutions in the Turkish empire is revolution tolerated, either among the faculty or students. This fact is well known to local officials, even when they order arrests like the one here mentioned. For the protection of American institutions in Turkey, an understanding should be insisted upon by our government that all teachers in American schools in Turkey shall be exempt from interference with their work, except in a regular and legal manner and for cause that is capable of demonstration.

Testimony of a Business Man

IN an interview recently printed in the San Francisco *Chronicle*, the Hon. F. S. Stratton, collector of the port, who had recently returned from a journey to the East, said: "I went out opposed to the missionary movement in China. I, however, have been converted by what I have seen. America leads all others in philanthropy and religious work in the Orient, and the results while slow are, in my opinion, sure, and the foundation is being splendidly laid. Commercially speaking, the missionaries are the advance agents for the American commercial enterprises. If business men only understood this better they would assist rather than discourage the evangelistic work in the East."

Bible Lands Missions Aid Society

THE seventy-ninth annual report of the Bible Lands Missions Aid Society, with headquarters at 7 Adam Street, Strand, London, is just at hand. The president of the society is the Earl of Aberdeen; the treasurer, Lord Kinnaird; and the honorary secretary, Rev. W. A. Essery. The society exists to aid, by money grants, gospel workers in Bible lands, but does not conduct missions or employ agents. During the past year about £1,300 were appropriated to sustain work in our four Turkish missions. Since its organization the society has collected and distributed £105,731 through our own Turkish missions and in Greece, Persia, Egypt, Arabia, and Cyprus. The missionaries and officers of the American Board are profoundly grateful to this society, without whose timely and substantial aid the work for which we are responsible at many different times would have severely suffered.

Important Financial Statement

BECAUSE of the great decrease in legacies of over $67,000 in eleven months, the question is now frequently asked if we must have another debt. It is not too late to save the Board from such a burden. The books, as usual, will remain open the first seven days in September to include all gifts designed for the year. It will be deeply appreciated if church treasurers and others will take note of this, that all sums collected, large or small, may be remitted at once. When the present number of the *Herald* reaches its readers in this country there will yet be time for remittances to reach the treasury. Many individuals have given and are giving generously, recognizing in this emergency God's call for the larger service. Churches, not a few, are sending special contributions. If every reader of this paragraph who has not already responded to the emergency call will give something, and immediately, the peril will be safely passed, and the knowledge of such a result will carry joy and blessings beyond measure around the world. Many and great have been our blessings this year. It is a time for gifts of gratitude, of love, of sacrifice.

The statement of receipts for July and for eleven months of the year is as follows: —

	July, 1902.	July, 1903.
Donations	$40,703.44	$40,470.08
Legacies	44,040.57	20,626.72
	$84,744.01	$61,096.80

	11 mos., 1902.	11 mos., 1903.
Donations	$465,045.84	$483,840.52
Legacies	154,721.07	86,834.94
	$619,766.91	$570,675.46

Increase in donations for eleven months, $18,794.68; decrease in legacies, $67,886.13; net decrease, $49,091.45.

Notable Progress in India

FROM the census reports in India, as also from the figures given by the Decennial Mission Conference, we glean a few facts which are full of encouragement. It is noted that during the last ten years the Hindus have actually decreased by nearly 700,000, while Christianity has had added to its adherents 600,000. Protestant Christians have multiplied to the extent of fifty-one per cent during the decade, and Protestant communicants have increased from 183,000 to 358,000, a growth of ninety-five per cent. The native agents who represent the permanent factors in the Christian church of India number over 23,700 men and women; 893 of these are ordained men, thoroughly equipped for the ministry of the church, and what is still more significant, 6,500 are women devoting their lives to teaching, Bible-reading, and kindred services. This fact is the more interesting when we recall that the work among women belongs to the last quarter of the century. There are 2,335 students in the 113 theological seminaries preparing for the ministry, and nearly 9,000 students in the thirty Christian colleges, and 319,299 pupils in the 8,045 schools of

lower grade. These figures represent a marked Christian influence. The forty-one mission presses employ more than 2,000 men in the preparation and dissemination of Christian literature in India. There are 147 newspapers and magazines designed for Christian people. The ministry of healing counts 125 hospitals, 212 dispensaries in connection with Protestant missions. With such foundations laid we may look forward with great courage to what the next decade will bring to needy India.

Deputation to East Central Africa

If contemplated plans have been carried out, when this number of the *Herald* reaches its readers the Deputation to Africa will be entering the East Central African Mission. They were to sail for Beira from Durban July 28. The overland journey to Mt. Silinda must be made largely on foot, a distance of about two hundred and fifty miles. We shall expect the members of the Deputation home about the first of November.

Christian Endeavor Convention

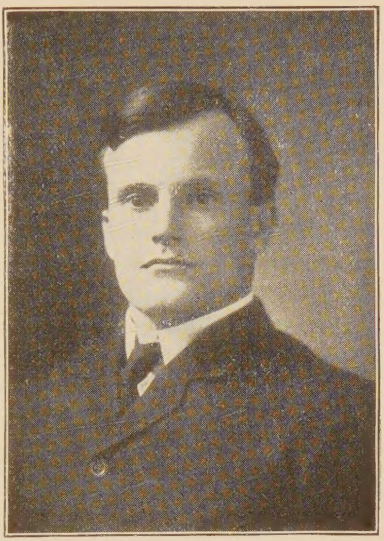
"From one society in 1881 to 64,020 in 1903; from one denomination to more than eighty; from one city to every country; and from fifty members to 3,822,300; and a million and a half more in societies bearing strictly sectarian names but born in Christian Endeavor — a net gain in the number of societies in one year of over two thousand." Such is the report of growth in the history of this marvelous organization as given at the recent twenty-first international convention held at Denver, Col. The work of this organization in foreign lands is interesting and efficacious in the extreme. From India, China, Africa, Japan, and the Papal Lands we have constant reports of the value of the Endeavor idea and ideals. This work in India is under the special direction of Sec. F. S. Hatch, one of the Corporate Members of the American Board; and in China, under the Rev. George W. Hinman, a missionary of our Board. In other countries, also, secretaries have been appointed to lead in this advancing work. This sentence from the annual report is significant: "The society gave last year for benevolences an average of over fifty dollars for each society by actual detailed report." It might be added in passing that only about one-third of the Congregational Endeavor Societies contributed as such to the American Board.

Bold Stand of C. M. S.

A special committee of the Church Missionary Society of England, appointed to deal with the deficit in the finances of the society reported by us last month, has issued a manifesto whose watchword is: "Half as many again," or 500 more missionaries; an income of $2,000,000 this year, rising to $2,500,000 in five years. The call of this committee urges all who love the kingdom of Christ to be instant in prayer that well-qualified men and women may offer themselves for the missionary service, and that abundant funds may be provided for relieving the society of its financial embarrassment.

New Missionaries

Rev. Merlin Ennis, under appointment as a missionary to West Africa and now on his way to the field, was born in Douglas, Wis., January 28, 1874. His early life was spent on the frontier in various kinds of labor. He was fitted for college in the academy at Endeavor, Wis., and graduated from Beloit College in 1900 and from Yale Divinity School in June, 1903. He goes to the West African Mission to take the place at Sakanjimba station left vacant by the death of Rev. F. W. Read. His familiarity with tools and with various forms of industry, in addition to his genuine missionary spirit, will render him peculiarly serviceable in the practical work of this mission. Mr. Ennis sailed from New York July 22.



REV. MERLIN ENNIS

Charles E. Clark, M.D., and Mrs. Ida V. W. Clark, under appointment for the medical work in Sivas, of the Western Turkey Mission, sailed from New York July 22, expecting to spend two months or so in Switzerland studying French in preparation for the government examination at Constantinople. Dr. Clark was born in Brattleboro, Vt., in 1875; graduated from Dartmouth College in 1898, and received his degree from the Medical Department in Michigan University in 1902. Mrs. Clark was born in Eaton Rapids, Mich., in 1875; studied in Michigan University, where she graduated in

DR. AND MRS CHARLES E. CLARK

1902. She has had experience as a teacher, and enters fully into her husband's plans. No physician has been located at Sivas since the retirement of Dr. Davis in 1881. Dr. Milo H. Jewett, the able United States consul at Sivas, has rendered invaluable service in the medical care of the members of the station for many years.

Miss Laura N. Jones, of Riverside, Cal., sailed from San Francisco, July 30, *en route* to the North China Mission, to which she has recently been appointed. Miss Jones is a native of Kansas, where she received most of her school education. Later, she moved with her family to Southern California, where she spent most of her life until, in 1897, she went to China in connection with an independent missionary enterprise, and was located in close proximity to the American Board stations at Lin Ching and Pang-chuang. At the time of the Boxer outbreak, Miss Jones returned to the United States. The missionaries of the American Board, who had made her acquaintance and learned to esteem her, have been very anxious that she return to China as a part of their missionary force.

Grave Obstacle to Progress in Natal

In a communication just received from Secretary Strong he gives an incident in his experience in Umzumbe, Natal, which reveals the heavy disabilities under which the natives there labor in their attempt to propagate Christian institutions. We believe that when the attention of the officials in South Africa is called to the situation, these oppressive restrictions will be removed. Dr. Strong writes: —

"While waiting this morning at Umzumbe for the hour of meeting, a man came to the house who wished to see the Deputation. He was the native preacher at Ixopo, forty miles from Umzumbe, having walked all that distance to tell his story and get relief for his congregation. His story reveals a condition of affairs which ought not to exist, and for which a remedy must be sought.

"The Natal government places many restrictions upon the preaching of the gospel. It requires that all preaching places and schools, though conducted by natives, shall be under the supervision of some organization, missionary or otherwise, maintained by whites. The Ethiopian movement has probably helped to make the enforcement of this rule more vigorous. This congregation at Ixopo was gathered by a native, and is altogether self-originating and self-supporting. It has built its own chapel and schoolhouse. It embraces twenty-seven baptized adults, and it is favored by the heathen chief of the district. They employ as a teacher for the forty-seven scholars a girl who came from the school of Umzumbe, paying her themselves, and they also agree to pay forty dollars a year for their pastor, who receives besides sixty dollars a year from the Native Home Missionary Society. But this vigorous and most promising congregation is now in sore trouble, not for want of teacher, or preacher, or for means to support them, but because they are forbidden to live and carry on their work unless they are under missionary supervision. This they would willingly accept, and our Zulu

Mission would as gladly undertake it, were the force adequate to add this to the great number of other places which are nearer at hand. But there is no resident male missionary at Umzumbe, and the forty miles to Ixopo require three or four days' travel going and returning. The place has been visited three or four times by missionaries, but because it has not come under supervision, involving quarterly visitation, a first and now a new and second message has come from the office of the Secretary of Native Affairs that the chapel must be burned and the congregation scattered. And so this native preacher, a graduate of the Amanzimtote Seminary, came with his plea that something be done by the mission and the Deputation to save the place from destruction which is holy to the church.

"The incident is most pathetic. It reveals the Christian devotion and enterprise of the Zulus, for this case is by no means a solitary one where they have pushed out, wholly by themselves, to carry the gospel to the unevangelized. It reveals also the disabilities under which they labor from the suspicions and distrust of the white people who govern them. It is needless to add that the case of this Ixopo people will not be neglected by the mission or the Deputation, and that the government will be appealed to in their behalf."

Anatolia College Graduates

SINCE its formation in 1886, Anatolia College at Marsovan, Turkey, has taught and trained, for longer or shorter periods, 1,045 young men, more than eight hundred of whom have already left to enter upon the active duties of life, 115 as graduates of the institution. One-tenth of the alumni are pursuing higher studies; one-third of the alumni and many former students are teaching; one-sixth of the graduates have become physicians; and one-sixth also have become ministers of the gospel.

The Mohammedans in India

THERE are more than sixty-two millions of people of the Mohammedan faith in India alone. This is thrice the number of people of the same faith under the sultan of Turkey. There are very few converts to Christianity among them, and the question has been raised whether it is because of the character of their religion, or from a lack of systematic effort in their behalf. Whatever may be said of other Mohammedan countries, this people in India are in close contact with Christian influences. King Edward of England was recently proclaimed the Christian emperor of India. Many who profess this faith are found as governors of large territories, holding positions of trust under the government, soldiers in the British army, and not a few students in the government or Christian schools and colleges. The Bible is translated in a language they can read, and there is no obstacle to its sale. Western civilization is influencing them; justice, peace, and liberty are taught to them. Islam, in India, is being saturated with these ideals under English rule. Its subjects can be approached by the missionary. Already there is a small but noble band of converts won to Christ. The missionaries of India in their late decennial conference entered an earnest plea for more systematic and definite work in behalf of this people.

One of the questions often asked by pastors and others is, how to reach the churches at the time of an annual collection. What is the best method? We report below the plan of one of the small churches in Connecticut, with a resident membership of about fifty persons. The church has a large and active missionary committee, and a missionary library. On a recent Sabbath the pastor preached "an able sermon on foreign missions," so said one of the officers of the Woman's Board. During the following week a letter was sent to each member, as follows: —

One Method

"A general forward movement among all the Congregational churches for a more systematic effort in behalf of its missionary societies, and especially the Foreign and Home missionary societies, has led to the formation of a local committee in most of our churches who shall have that matter in charge.

"We feel sure you are interested in this movement for the support of these societies, which at the present time are so badly in need of funds to properly continue their work.

"We believe that every true Christian is willing and anxious to do something for the cause in these most important fields, and that any sum conscientiously given, either large or small, will not be given in vain.

"Our annual collection for the American Board of Commissioners for Foreign Missions will be taken on Sunday, August —. If unable to be present, will you not remember the cause by sending or handing your gift to our pastor, or to any member of the committee.

"Your committee wish also to call your attention to a recent collection of missionary books, alive and up to date, and invite you to read at least one of them." [Signed by the Missionary Committee.]

It is not a surprise that this little church made an offering of more than one dollar per member, outside the Sunday School, Endeavor Society, and woman's work. It illustrates what each of our churches, large and small, might do if only led to think and plan for an offering. This church is also interested in other societies. Wanted! One thousand churches with membership of seventy-five, or less, to go and do likewise. The effort will pay large interest.

A summary of the incomes of the Protestant missionary societies of Great Britain, given in a recent number of the *Missionary World*, makes the total something over fourteen millions of dollars. Of this sum a little over two millions is credited to the Bible and tract societies and over five millions to home missions. The balance is contributed in connection with some twenty-eight different foreign missionary organizations of which the Church Missionary Society takes the lead, with the United Free Church of Scotland as second, and the London Missionary Society (Congregational) the third. The many special forms of benevolence among the churches and not reported through organized agencies would increase this sum very materially.

Great Britain's Benevolences

THE ZULUS' WELCOME TO THE AMERICAN BOARD'S DEPUTATION

BY SECRETARY E. E. STRONG, D.D.

THE Deputation from the American Board for Africa was cordially welcomed on landing at Durban, Natal, June 2, by representatives of the Zulu Mission of the native Christians. A somewhat more formal reception was given them on the next day at a spot about five miles from Durban, which is held as sacred among the Christians of Natal as the place where the first missionaries of the American Board began their work in South Africa. At

THE ADAMS HISTORIC TREE

that time the region was wholly wild, and elephants and lions frequented the spot. There was no building, but a huge umtombe tree, a species of banyan, spread its branches over a large area, furnishing ample shade and shelter to congregations often numbering many hundreds. Here Dr. Adams began, and he and others in succeeding years preached the gospel which has wrought such great changes among the Zulus. The tree still stands in full vigor, and no more beautiful place for worship could be found than under its wide-spreading branches. And surely no place could be so appropriate in which to give greeting to the first Deputation sent by the American Board to Africa.

After prayer by the venerable Mr. Pixley, the chairman of the Zulu Mission, Mr. Kilbon, extended its welcome, and he was followed by representa-

tives of the native churches delegated for this service, who presented an address, which after it was read was handed, in a beautifully engrossed form, to the Deputation. Its text is here printed nearly in full, as it was prepared by the native brethren. This address will serve to mark the marvelous advance made during the sixty-eight years since the Zulus were found in the darkest heathenism: —

To the American Board Deputation.

Gentlemen, — We, the undersigned Committee of the African Congregational Churches of the American Zulu Mission, welcome and greet you on behalf of these churches on this your official visit to Natal. The American

DEPUTATION EN ROUTE

Zulu Churches have been looking forward to your coming with great pleasure, representing as you do the American Board, which has done so much for them in matters both religious and social. We owe a debt of gratitude to the American Churches for their continued interest and support of this work ever since 1835, when the first missionaries of the Cross came to Natal. The work of the missionaries has helped to bring about the great change which has taken place, as shown by the growth of Durban, which from a few huts has become a town of importance; and which reflects the industry, sagacity, and loyalty of many, both European and native, with whom the early missionaries had to do. While most of the Europeans have been striving for their own personal advancement, the Gospel Fathers have been steadily working for the advancement of the under stratum of society, upon whose good be-

JUBILEE HALL, AMANZIMTOTE SEMINARY

havior the other sections of society have, to some extent, to depend. For we know that it is by virtue of a practical observance of God's Word that the well-being of society is assured. We thankfully acknowledge the faithful work of the missionaries who, under God's providence, were sent to lift the veil of ignorance which covered this part of Africa. And we look forward to the time when the love of the Saviour will be evident in every home throughout the land. We have great pleasure on this occasion in giving you welcome on behalf of twenty-two organized churches in Natal and Zululand, and a number of missions. These churches are now self-supporting, self-governing, and self-propagating, and have their native pastors, possess Sunday schools, and are extending their influence to the other parts of the country. We have a Home and Foreign Missionary Board. The churches are becoming a mighty agency for good and for our Redeemer's Kingdom in this Colony. The schools established by the Mission are very effective. We have three high schools, namely, the Boys' High School at Amanzimtote, and

AMANZIMTOTE SEMINARY STUDENTS

the Girls' High Schools at Inanda and Umzumbe, and a theological school at Amanzimtote. These have been the means of teaching Zulu youths, who socially are engaged as leaders in business, religion, and education among their own people. Besides these high schools, we have over 2,000 children attending primary schools. And we might mention, as a healthful outgrowth of this educational work, the Zulu Christian Industrial School, with a former Amanzimtote boy at its head. Another source of much help to us has been the appointment of a medical man and a dispensary at Amanzimtote. We hope that your visit will be a blessing to our churches, and that your personal inspection of the work of your missionaries may enable you to carry back to your constituent churches good impressions. We are, gentlemen, your fellow-laborers in His glorious service, the Committee of the African Congregational Churches.

M. SIVETYE,
J. L. DUBE,
W. J. MAKUBALO,
J. H. LANGENI,
B. S. CELE,
POSSELT J. GUMEDE.

THE YOUNG MEN OF BOHEMIA IN CHRISTIAN WORK

BY REV. A. W. CLARK, D.D., PRAGUE

THE joy of seeing young men become earnest believers in Christ is one of the greatest in mission work. If, later, these young men are owned and blessed of God in winning others for Jesus Christ, then joy becomes intense gratitude to the great Master for his signal help. In the work for Bohemians there has been much good cheer on just these lines.

Let me introduce to you a part of our Bohemian congregation in Lodz, Russia. The young man near the center — wearing a white tie — Bohumil Prochazka, is their leader and preacher. His conversion is due to God's blessing on Y. M. C. A. work in Bohemia. Seeking some situation, he went as clerk to Lodz, Russia, which is a large manufacturing city and has quite a Bohemian population. Some of them are descendants of persecuted Bohemians of past centuries. After the battle of the White Mountain, near Prague, in 1620, bitter persecution began its bloody work in the land of Huss. Three millions of people were driven from this fair garden of Europe. Many suffered martyrdom, and many were forced to become Romanists. Many of those driven from their homes have lost their Bohemian language and become Germans, but many have retained the language of John Huss.

In several parts of Russia one may find Bohemian colonists. The mission work centering at Prague has extended to three such settlements. Our Bohemian booklets and papers are read even in Siberia. When Prochazka went to Lodz, some years ago, he began to gather a few young men on Sunday in his room to sing with them beautiful Bohemian hymns. Usually a chapter in the Bible was read and explained. God blessed this small beginning, and soon the simple room of Prochazka was too small for those who

wanted to come to such Bible meetings. Some families became interested and invited this Y. M. C. A. man to hold services for them. So the work grew and extended to some other places in Russia. Our efficient secretary of young men's associations in Bohemia, Pastor Adlof, responded to an invitation to visit these awakened centers in Russia. God blessed the united efforts of these two men. Secretary Adlof soon returned to Prague, but the work needed now the entire care and time of young Prochazka, who in the meantime has married, and you see his helpmeet sitting at his right. God has awakened among some English Congregationalists in St. Petersburg a friendly interest for this mission in Lodz. They have "caught on" to the Forward Movement in America and have adopted the Prochazkas. Today this young man is pastor of the Congregational church of Lodz, Russia.

BOHEMIAN CONGREGATIONAL CHURCH, LODZ, RUSSIA

Look at the picture again. Do you see two young men with a package of Bibles and Testaments? They are genuine Christian Endeavorers and accepted colporters of the British and Foreign Bible Society for its work in Russia. They have many difficulties, but often sell over a hundred copies of the Scriptures — each of them — every month. Who were these two young men? On my table is a Bohemian letter from one of them. He writes me freely of his former worldliness and intemperance. The man sitting near him was of the same character. But God in his great mercy found them, and now they are fellow-helpers to the truth.

Prochazka in his last letter writes of the growth of the work in other places and of his need of a helper. A suitable man could easily be found, but we have no money for the enlargement of the mission in Russia. Amer-

ican friends have not invested a penny in this promising work. It would cheer me to see a work enlarged whose future blessing none can measure.

Years ago a company of young men used to meet in my house for a little Bible service. In 1886, after much opposition, we were able to organize the first Y. M. C. A. of Bohemia. The reluctance of the government to accept statutes for such an organization was due to lack of knowledge as to the aim and work of such societies. Long ago all such opposition was overcome. The government now trusts such young men. Whenever I send up statutes for a new Y. M. C. A. the needed sanction is easily secured. Let me introduce our youngest Y. M. C. A. It is in the mining town of Kladno, Bohemia. For several years we have had a small church there among the miners

Y. M. C. A., KLADNO, BOHEMIA

and their families, but the town is very socialistic, not to say atheistic, and honeycombed with immorality. It was hard to get hold of young men. Our Kladno church is a branch of the work in Smichow, where I live. My associate, Pastor Bily, often goes to Kladno. Two years ago we placed a young evangelist there as our helper. In the photograph before you, you see this brother, Gajer, in the center of the group. The book he knows best is the Bible. This association is made up of former Romanists. Gajer himself was rescued by our Y. M. C. A. in Pilsen, Bohemia.

And now let me introduce a genuine Christian Endeavor Society from Prossnitz, in the province of Moravia. "Father Endeavor Clark" has not heard of this new group, but here they come with the Juniors on the front

bench. The Y. M. C. A. work may also lay claim to this group, as the statutes accepted by the government are a combination of C. E. and Y. M. C. A. Then, too, the leader of this company, the young man at the front with his Bible, is a fruit of association work. Very skeptical before his conversion, he has become a brave defender of the faith. After laboring as a Bible messenger in several places, I sent him to the busy Roman Catholic city of Prossnitz. As a trained bookbinder with a small paper store he has the right to sell the Scriptures on the ground — under Austrian law — that the New Testament is a prayer book, or may be regarded as such. The Bible Society gives Syoboda a partial support, and he and his wife devote themselves most faithfully to Christian work.

CHRISTIAN ENDEAVORERS, PROSSNITZ, MORAVIA

In the background of the picture you may see a part of a small hall where from fifty to eighty persons meet several times a week to hear God's word explained. Who built this hall for the work in Prossnitz, a city of 26,000 inhabitants, and scores of Schnapps factories, and consequent drunkenness? The poor people you see in the photograph did what they could, and the balance was paid by a noble Scotchman, who takes a deep interest in our mission. In a city where priests still command the people to bring to them their Bibles that they may burn them, there is earnest need of men and women who can stand firm and unterrified, as living witnesses for truth and Christ. May the example of these faithful Endeavorers in Moravia prove a blessing to some of our young people in America.

THE WILD KATKARIS

BY REV. I. B. BAWA

KATKARIS are a portion of the aboriginal nations of India. Theirs was this country before the Aryans (Hindus) conquered it. Before the Aryans the aborigines fled away in jungles or on the hills which they made their homes. These aborigines in different parts of the country have different names, such as Bhils, Southals, Thakoors, Katkaris, etc. In our part of the country these aborigines are of two classes — Thakoors and Katkaris — the latter being more numerous than the former. Katkaris live only on what they can find in the jungles by hunting, and on fruit and roots of trees. As for clothes they have almost none at all. They are wild and live like brutes.

REV. I. B. BAWA AND HELPERS

But the Katkaris even have souls, and we are trying to do something for their salvation. They are most unwilling to send their children to school, but we are trying to reach them by means of such a medium. In our schools they get a handful of rice per day for regular attendance. This method has allowed us to give systematic Christian instruction to nearly two hundred of their children, and nearly as many men and women have, in a sense, put themselves under our tuition. This part of our work is but new, and yet four of the children are already Christians. One girl, almost eighteen years old, has developed a very interesting character, and has reached a point which makes it impossible for any one to distinguish her as a Katkari. This girl has endeared herself in our orphanage by her good Christian example

in modesty and in her general Christian bearing. What an enormous good could be done to this class of people if money was forthcoming!

The writer of the above sketch, Mr. Bawa, is the superintendent of the work among this most interesting people, under the general direction of Dr. Abbott, of Bombay. The recent Deputation to India visited some of the Katkari villages and saw their schools. They also visited the boarding school, in which some thirty of these wild-eyed children were receiving Christian nstruction and learning discipline. It is the custom of these people to flee to the hills whenever they see a white man approaching their village. They do not till the soil but lead a wild life indeed, although they are not nomadic. It is no uncommon experience for the Katkari children in the boarding school to suddenly disappear, sometimes remaining absent for two or more days. Inquiry revealed the fact that some one had told them that the missionaries were fattening them to eat, and so they fled in fear. It did not require a long time for their fears to subside. Their absences are becoming less and less frequent as they learn that the Christian teachers and the missionaries are their true friends.

MRS. ABBOTT VISITING A KATKARI VILLAGE

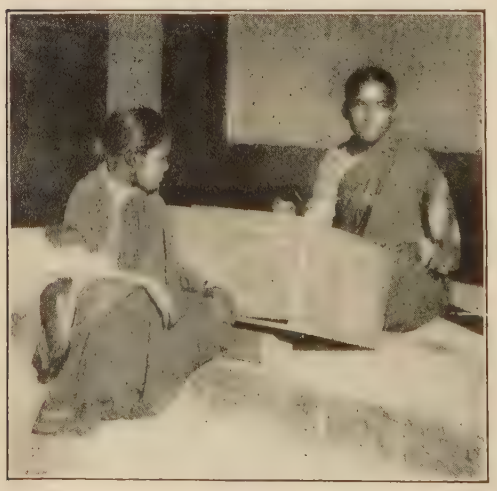
The giving of rice to each pupil in the day schools, mentioned above by Mr. Bawa, was necessary, because each child of school age is compelled to look out for his own food. He is compelled to go into the jungle and gather berries, roots or nuts, or steal rice from some neighboring fields, sufficient for his food, or he must go to bed at night unfed. If the school can provide a small cup of brown rice to each pupil the child can remain in the school all day.

These people live for the most part upon the side of the mountains south of Bombay, in the Konkan. Their rude villages are above those occupied by the Marathi people, who are the tillers of the soil. The government has made special regulations for the protection of the people below from the thieving propensities of the wild people farther up the mountain. The language they use among themselves is not understood, nor has it been classified as yet. In the schools the Marathi language is used, with which they

A KATKARI FAMILY AND ITS HOME

have some familiarity. An attempt is now being made to classify their language.

They seem to have no marked religion so far as has been discovered, although there is no doubt that there is among them some form of nature worship. Their wild propensities have made it almost impossible to get very close to their inner life and customs. They are of fine, straight form, very dark, practically black in color, graceful in movement, and almost animal-like in their fear of the white man. It is evident, from what little work has been done among them, that they are intellectually alert and fully capable of education and Christianization. It has been estimated that there are probably not less than 80,000 of these people in the mountains which border upon the fertile plains in the Konkan, some



KATKARI GIRLS AFTER BEING EDUCATED IN THE MISSION

100 miles south of Bombay. Hitherto no effort has been made to reach this race and, for the want of funds, it looks as if we shall be compelled to abandon the work already begun. Curtailment of appropriations have compelled reductions in this Katkari work and may force us to cease altogether.

LETTERS FROM THE MISSIONS

Central Turkey Mission

PROGRESS IN SELF-SUPPORT

THE reply of Rev. C. S. Sanders, of Aintab, to the question, Are the churches really making progress? indicates encouraging advance towards self-support: —

"1. Three years ago we were paying 2,200 piasters from the treasury of the Board for the Aleppo church. Now it takes care of itself, its own pulpit, and gives the pastor a higher salary than he had then. The girls' school is helped, but the people spend far more for schools than they ever did before.

"2. Ekizolook-Keorkim church paid only a few liras for their schools four years ago. Now they pay more than half of the salary of their pastor where they paid nothing before. They had no separate church, but the Kessablies could get nothing or next to nothing out of them.

"3. Antioch has doubled its support toward its own church within five years.

"4. Eybez and Hassan Beyli, which used to pay twelve liras apiece for their pulpit support, now pay eighteen apiece.

"5. The Third Church, Aintab, was helped a half within very recent times. Now its pulpit is self-supporting.

"6. Oorfa Syrian, under the impulse of its new preacher, a son of the old preacher, gives one-half more than before and twice as much as it paid very recently, and the preacher thinks he can bring them to self-support within a few years.

"The way other churches, in spite of greatly crippled resources, have kept up their payments is to me a source of very great satisfaction."

Eastern Turkey Mission

DEVASTATION BY EARTHQUAKE

WE have received a communication from H. L. Underwood, M.D., of Bitlis, describing a visit which he has recently made to the district which has suffered so greatly from the devastations of the earthquake. The region lies to the north of Lake Van, especially that portion which is called the Plain of Melazgerd. The whole story of his journey from village to village is one of pathetic interest. The tale of desolation in one of the towns may be representative of what occurred in many towns and villages of that region: —

"Long before we reached the town of Melazgerd we passed through villages whose destruction was complete. Scores of dead animals were lying where they fell, or drawn into heaps at the outskirts of the village. Our horses were frightened at first, but soon became accustomed to the uncanny surroundings. It was sunset when the town of Melazgerd was reached. We had heard praises for its beauty, its gardens, its fountains, and its buildings, especially the ancient ruined castle. We found it a desolate waste. The houses were in heaps, scarcely one stone upon another, save

where some well-built door frame remained upright and a few hewn stones clustered about gave evidence of the former existence of the building. In all the place only three structures remained visible above the general level of destruction. One of these was a private house; the second was an ancient caravansary built many years ago. It remains a grim skeleton of the olden times, its outlines preserved but its roof partly fallen and walls gaping. The old castle is the only structure worthy of survival, and it has survived. The fine new mosque, the pride of the town, is a shapeless heap of stones with a few timbers projecting skyward. The public buildings, the mills, the churches, the bazaars, and dwelling houses all are razed to the ground and bear not the semblance of buildings; but above the desolation rise the independent fortress towers of the well-hewn stones set in mortar harder than themselves. The place was fairly clean, and evidently much labor had been expended. We were given a cordial welcome. The official statement of deaths was 729; the number of survivals 1,174, though it is probable that the latter figure was far too high, unless a great exodus had taken place after the catastrophe. The wounded who were being treated were suffering, some from broken limbs and others from trivial hurts. The severely wounded, in most cases, died in the ruins. The work of rescue had been a herculean task. Scores of men worked from twelve to twenty-four hours upon buildings before a single body could be extricated. We saw one woman who was taken from the ruins on the seventh day. Another woman of seventy years of age, badly bruised, was taken from the ruins on the third day. Considerable relief work had been afforded by the government. Though unsystematic, and perhaps not altogether impartial, its distribution was apparently with the sincere purpose of meeting the immediate needs, to provide clothing for burial, and tents for shelter. The efforts to put the town in sanitary condition has been fairly successful considering the difficulty of the cases."

In all the course of his journey Dr. Underwood rendered valuable medical services, and gathered important facts in regard to the whole condition of the country so disastrously shaken by the earthquake shock. The people still live in fear of a repetition of the terrible scenes, and are occupying for the most part temporary shelter.

Marathi Mission

NEVER-TO-BE-FORGOTTEN SIGHTS

THESE sights seen by our new missionaries, Mr. and Mrs. Hunsberger, in Bombay, will vividly picture the work of that station: —

"I wish I could adequately describe to you my high appreciation of the mission work which I have seen in Bombay in three weeks' time. We drove out to Byculla and saw sights on the way which would convince even the opponents of missionary work that something was wrong with these people. At the mission compound we saw all the boys and girls at once. They were lined up on either side of the road and applauded vigorously as we rode into their midst. It was a sight never to be forgotten; nearly six hundred boys and girls dressed in white greeted us with genuine pleasure. We are amazed every day at the amount of work that is going on here under the direction of American missionaries. Here are fifty boys in the high school preparing to take the entrance examinations of the university. At Parel are 300 small boys, mainly famine orphans. Their smiling faces

and plump bodies show no traces of famine now. But not one of them realizes the confidence in Providence of their new parents for the wherewithal with which to keep this department alive. Mr. Hume pointed out a large empty room as the 'sick room.' Three hundred small boys and not one sick is an unsurpassable record. This of itself in a community where all sorts of diseases, including plague and smallpox, are prevalent, speaks louder than words of the sanitary conditions. But when I came to look into the question of school furnishings I was deeply moved. Each boy has a slate and a few books tied up in a cloth like a handkerchief. And this is practically all. There are no desks to speak of. The boys sit on the floor about their teacher and hold book or slate in hand. I wish many a dissatisfied American boy could have seen the Parel boys in school as I saw them for the first time.

"Corresponding to Parel for the boys is Bowker Hall for the girls. Here again live nearly three hundred girls. The conditions and needs are very similar to those of the boys' part of the school. It is a most ideal condition that all the missionaries in Bombay work together with such perfect harmony. It speaks well for the future of missions in India."

Madura Mission

DOES IT PAY

THIS simple story in the experience of the Rev. J. C. Perkins is a sufficient answer to the question of the caption: —

"Last night the pastor, a catechist and myself were in a village of Kullars, or men and women of the thief caste. It was a picturesque place, lying at the foot of a small mountain and surrounded by fields of grain, cotton, and tobacco. The people treated us very nicely and hospitably, and brought straw for the oxen that drew my cart and milk for myself and the pastor. They had not seen the face of a white man in the village for many years, so my every movement was watched by scores of curious eyes. When my dinner was ready the table was set out in the open of the inclosure in which were the huts of the different families of the brothers who lived there, and when my servant told them that I was going to eat, they all withdrew as though they were going out of sight. As I turned about after having eaten a portion of my dinner, I saw in the dusk about twenty or twenty-five ghostly white forms seated on their haunches silently watching me. To their astonishment, I ate with a knife and fork and not with my fingers as they do.

"A little later, about eight o'clock, the people of the place gathered in a large crowd at a central place in the village and quietly listened as we told them the 'old, old story,' which was by no means an old story to them, but a very new one to most in the crowd. I took for my subject Paul's speech on Mars' Hill, throwing especial emphasis on the fact that, as we are the Lord's children and as a father is like his children, God could not possibly be like any of these hideous idols that we see by the hundreds wherever we go in India. I closed with emphasis on Paul's statement that God formerly winked at idol worship but now commands every man to repent. A catechist followed, telling the nature of sin in general and their sins in particular, and showing their need of the Saviour. Then the pastor spoke, bringing the Saviour directly before them, and finally asked if any among the crowd wished to take the Lord Jesus as Saviour and God.

"It seemed the height of audacity for

three men to face that crowd of thieves and ask them if they wanted to leave the religion of their ancestors and embrace an entirely new religion concerning which they knew very little. Before going to the meeting we had prayed together and encouraged ourselves with the words of Elisha, 'They that be with us are more than they that be with them,' and so it proved, for despite all opposition, to our great delight four men, one of whom was the chief man of the village, were touched by the Spirit and gave their names before all their heathen relatives and neighbors as wishing to take Christ as their Saviour.

"I wish you could understand how different the confession of Christ is at home from what it is in a heathen country. If one of your young people, in answer to the pastor's call, should stand up and confess the Lord Jesus before men, he would have father and mother, pastor and friends all congratulating him — but here? Well, what occurred to the four confessors of last night in the above Hindu village? Their persecution commenced before they went to sleep that night. In fact, to one persecution came before he had left the crowd for his home, for just as the meeting broke up I had turned around to speak to some who had been seated behind me; the man's wife came up from the rear and struck him a blinding blow across the face. At the little prayer meeting I held with the new Christians the next morning, I found that three of the four had gone dinnerless to bed, as their wives were furious with them for becoming Christians and had refused to cook for them. But their persecution had not stumbled them a bit, and they listened with a glow upon their faces as I picked out the passages in Scripture about enduring persecution and bearing the cross after the Lord Jesus. Such passages as: 'If we suffer we shall reign with him;' 'A man's foes shall be those of his own household;' 'Rejoicing that they were counted worthy to suffer for his name,' etc., strike with telling force in this country, when a man has to endure so much because he has professed Christianity."

Foochow Mission

CARE OF THE SHAO-WU FIELD

The need of a general missionary for the reënforcement of the Shao-wu station is emphasized by a long letter from the Misses Bement, who together have been doing the work of the needed men, the one, Dr. Bement, touring the whole field during a period of forty-six days, and the other, Miss Bement, caring for her own varied work, looking after the details of building, the school work, and visiting in the homes of the people. We will let Dr. Bement tell her own story of the touring: —

"When the rainy season began this spring, and the women and children were thus largely prevented from coming to the dispensary, Dr. Bement began a tour of the field. She has been out forty-six days, traveling almost daily from daylight until dark on foot, by chair, or by boat, and has visited all of the places where we have workers, excepting six, which she has still to visit. The idea in making this tour is not to start new work, as day schools, etc., but merely to visit the work already begun as quickly as possible, inquire into the condition of affairs at each place, treat the sick who wanted to be healed, have a meeting with the people, take those into the church who were ready to be taken in, and encourage the workers in each place, speaking a word here and there as opportunity offered.

"She was accompanied throughout

the tour by Pastor Diong, who was ordained about a year ago.

"Dr. Bement was especially impressed with the need of a resident missionary at Kien ning vien and another at Iong K'eu, these places being about one hundred miles from Shao-wu and about eighty miles apart from the centers of large and populous districts, and are especially important as being the heads of navigation for larger boats on two branches of the River Min. The dialects in these districts are so different from those in Shao-wu that even the pastor, who is quite a linguist, had to have an interpreter to make himself understood by the people. This is the first year that we have had a worker in Kien ning vien. A little church was organized while there of seven members. Nine were received into the church at other places, making sixteen in all. There were quite a number who asked for admission, but for various reasons it was thought best that they wait a while. As yet almost nothing has been done for the women in any of these places. We hope the time will not be long when we shall have work for women in each of these places, with a woman sent out from home especially for this work."

North China Mission

ENLARGED PLANS

THE letters received from North China show no apprehension of danger of a new uprising and little faith in persistent rumors to that effect. Special plans for enlarging the work are reported by Rev. George D. Wilder: —

"Some important plans were made at the annual meeting; for instance, a Chinese superintendent of the primary schools was appointed for the whole mission. The appointee, Kung Ch'un Fang, is admirably adapted to the work and interested in it. The Chinese started subscriptions toward his salary and the foreigners helped, until about three hundred and forty dollars, Mexican money, was promised. This is to pay his salary and also help start schools where the people cannot give entire support. He will try to get the primary schools throughout the mission on a uniform basis and doing the same grade of work. We hope he will largely increase the number of pupils, and that will have a direct influence in increasing the supply of pupils for the college.

"Our country field is giving signs of promise. Within the last few days we have nearly completed the bargains for chapels in a large market town seven miles east, one six miles northeast of that, and one some six miles still further north. The latter is only three miles from Tsu Kou, where we started regular Sunday services a few months ago. Now that the schools are dismissed, my plan is to take all the teachers, student helpers, and preachers that I can get together and go to these new places for two or three weeks at a time. We will have two men on the street every market day, and the rest will preach on the streets of the villages in the vicinity, going out two by two and taking the villages in regular order until the ground is covered. That will give the helper who is established there a start, and, we hope, many friends and inquirers to begin with. If I can get other members of the station to take over the street chapel, and let me take the two men now employed there, we can muster a band of eight or ten men. We tell you the plans for the next two or three months that you may pray for us."

Japan Mission

FIRST THOUGHTS OF A NEW MISSIONARY

THESE first impressions of Rev. C. B. Olds, who is just beginning his missionary life in Japan, are of interest as illustrating something of the field and work of Japan: —

"What do I think of Japan after three weeks? In the first place it is beautiful; for picturesque natural groupings of mountains and valleys, rivers and lakes, and trees and flowers, there is no country like it the world over.

"In the second place it is progressive, even beyond expectation. Railways, the telegraph, the telephone, trolley systems, public schools, sanitation, electric lighting, manufacturing of all kinds — these and scores of other acquisitions are not yet perfected perhaps, but in them all Japan is forging to the very front. Imagine what it must be to live in a country where the mail is delivered twice a day when one lives sixty miles from the railroad, and six times a day when one lives in the city, or where accident to life or limb is almost unknown on the railroads, even though speed is sacrificed to safety. What if people do pass each other on the left instead of on the right, and carpenters draw their planes and saws toward them instead of from them, and on entering a house they remove their shoes instead of their hats? That does not prove that Japan is any more topsy-turvy or left-handed than we are. America has something to learn from the East, as well as the East from the West.

"Thirdly, Japan is a land of deep shadows, though the lights are broadening. Idolatry and superstition are still everywhere in evidence, impure living and vice of all kinds you cannot but see. The Western civilization has introduced its curses and the results are disheartening. Beer drinking and cigarette smoking from their prevalence are Japan's worst enemies, and they are sapping the life blood of this nation. But encouragement lies in the evidence of the spread of true ideas and ideals. Just now a great temperance reform is going on. Societies are being formed and hundreds are taking the abstinence pledge. There is also evidence everywhere of revival and a new spirit of inquiry into Christian truth. In connection with the Exposition in Osaka Christian preaching services have been conducted since the first opening with marked success. During a period of twelve days when our missionaries had charge of the meetings, 24,128 people heard the gospel preached, and of this number 1,739 gave in their names as wishing to know more of Christianity. Last Sunday there were received into the Doshisha church here, on confession of their faith, twenty-six students. Yesterday seventeen were taken into the Yokohama church. Also yesterday a church was organized near here in a country place, with eleven members. Yesterday afternoon I attended an evangelistic service in which, though the sermon was not at all convincing or impressive, twelve responded when the appeal was made, and seemed to be hopefully converted, and so the gospel leaven is working everywhere.

"Once more I have been impressed by the character of the missionaries who are carrying on this blessed work. They are uniformly men and women of consecration and earnest purpose. As for ability, it would be hard to find anywhere men or women of greater refinement, scholarly attainment, or native endowment than some of our missionaries here have proved themselves to be. It is a privilege, indeed, to be banded together with such champions of the kingdom in such a work as they are doing."

Micronesian Mission

TOURING ON A GERMAN SCHOONER

We have lately received an interesting journal from Mrs. Gray, of our mission station at Ponape, who went with her husband on a short tour of the islands on a German merchant schooner. Of this tour she writes: —

"The ship rolled and tossed in the power of a heavy sea. It was so rough that the captain found it impossible to land at Mokil, our intended station. We reached Pingelap Sunday afternoon. A great crowd of people met us on shore and we went to their church, which holds 800 people. The house was packed by an attentive audience. The visit of the missionaries is a great event in the lives of these people. This is a small coral island, with insufficient food for the people, and life is every way deplorable. The people are dirty, ill-mannered, and not very bright. They are in need of much instruction. They had a good native preacher, but his influence over the people was so strong the king forbade his preaching and fined those who went to hear him. The present teacher is not so good a man, but is able to keep the work moving until a more suitable man is found. The next day we met, as before, a great crowd of people. The time at the church was spent in teaching new songs and correcting the blunders in the old ones. Mr. Gray gave a short talk and questioned the 300 or more children in regard to the Bible. The people brought us much food, of which we managed to eat a little by shutting our eyes and swallowing hard. Late in the afternoon the communion service was held and a great crowd of people was present, but only 175 partaking of the sacrament. Twenty-five babies were baptized. We left them Bibles, slates and pencils for use in the school. We brought two new pupils from Pingelap for our school, and we were well satisfied with our choice.

"On our return we landed at Mokil. This island is vastly different from Pingelap. There are a number of good houses, and the people are clean, neat and industrious. The children are all in school under an excellent teacher. By request of the people Mr. Gray, at the preaching service, spoke to the people on the Holy Spirit. Very many of the people have a true Christian experience and long for a deeper knowledge. Two boys and three girls were selected from this island for our school. On our return to Ponape the boys were prompt in meeting us, and it was good to be at home again. School began the next week after reaching home, and the new pupils went to work in a way which greatly pleased us. With our new house and a large, comfortable schoolroom, the work must seem easier and more thorough than in the past."

West Central African Mission

JOYOUS EXPERIENCES

The Rev. Walter T. Currie, in one of his last letters before starting upon an extended tour into the far interior of Africa, gave a delightful story of progress at Chisamba and its outstation, Ciyuka: —

"You will be pleased to learn that seventeen new candidates for baptism were added to one of my classes at Chisamba during the past month. There are now thirty-seven in that particular class. All of them are professing Christians; several have already been admitted to the full fellowship of the church, but remain in the class for further instruction in Christian truth.

"On Sunday, April 12, I had the joy of baptizing and seeing admitted to the church twelve young people, of whom

four were from Ciyuka, one from a Chisamba village, and seven living at the station. Thus ninety have been baptized by me since my return from furlough, of whom eighty-six remain in good and regular standing with the church, three have been dropped, and one was killed.

"On the same day I baptized six infants, the children of Christian parents in full fellowship with the church; a seventh who was to have been baptized was taken to be with the Lord just three days before the service.

"I came here (Ciyuka) on last Saturday; my welcome was warm, as usual. Many were eager for medical help. Our congregation yesterday crowded the building, which is again rapidly becoming too small. After the morning service we burned the fetiches of four men, each of whom gave short addresses to the crowd sitting round the fire, in which they renounced witchcraft and expressed a determination to worship God the Creator of all things. There are nineteen members in this church, of whom ten are males. There are thirty in the class of candidates for church fellowship, all of whom are professing Christians. Some members of the church also continue in the class for further instruction. It seems to me the work here is most encouraging. When you remember that not a white teacher has ever dwelt here; that not more than half a dozen times have white men preached here, except myself; that the schools and preaching work have been carried on by natives at an expense of not more than thirty dollars a year to the home churches; that there is a school of over one hundred pupils, a Sunday congregation of about three hundred, and the people have promised 160 yards of cloth this year to help carry the gospel to those who know it not, surely the work is most hopeful.

"Since writing the above a visit has been paid to Matenda's, and there I formed a class of twenty-five persons of professing Christians. We have now in the several classes about ninety candidates for baptism."

East Central African Mission

A CALL FOR RAPID TRANSIT

It is a simple matter to appoint a missionary superintendent of industrial work in Africa and to secure for him an equipment and transport the same by steamer to the African coast. The real problem begins when the attempt is made to transport the outfit a few score of miles into the interior. Our industrial missionary, Mr. C. C. Fuller, gives herewith a glimpse of the difficulties which he has overcome: —

"It is hard for you to appreciate the situation here. The machinery is widely scattered, the engine in Portuguese territory, twenty-five miles southeast, and the saw mill in Umtali, 150 miles north. Our trip to the lower Buzi was begun May 4, after the close of school, when Njapa, companion and interpreter, and I started with eleven boys to carry the outfit and the necessary tools for packing the goods for carriers. After passing Spungabire, seven miles away, the path for about twenty-five miles was something awful and only to be equaled in Africa. It was grown up to grass, weeds and brush, completely covering it from sight, so that one walked by faith along the 'line of least resistance.' We made very good progress, and camped the first night at a kraal about seventeen miles distant.

"After pushing, pulling and carrying the bicycle for two days through the jungle we reached on the third day very fair roads. I could have ridden most of the way, but had punctured the rear tire within half an hour and was obliged to walk nearly all day. That night we

camped at a little stream about two miles beyond the Mwengezi River. The lions and hyenas roared all night and the boys were a little nervous. We saw many elephant and sable antelope tracks, and Njapa, who is a fine shot, saw eland and waterbuck, but his old rifle missed fire thirteen times in all and we went without venison. That night I worked a long time on the wheel by the light of the moon, and it held the following day and for many days. To me the use of the bicycle at that time was a Godsend, and I was quite rested when I had to walk again.

"We reached Chironda's Kraal (135 miles from Mt. Silinda) Sunday afternoon. It was much against my will that we traveled on Sunday, but many men were short of food and could not buy more, and the situation seemed to demand our traveling. We estimated there were from seventy to eighty loads beside the wagon. The men kept coming until there were over one hundred, and others turned back hearing that the loads were all gone. There were only sixty-two loads. An ordinary load is from fifty to seventy pounds. There was almost a riot when some were compelled to take double loads. The organ, weighing 135 pounds, was finally put in the care of four men, but when it came to the wagon they would not touch it on any terms. Now we do not know when it may be possible to secure the much needed wagon.

"The night so many men were in camp they had a really remarkable dance, in which companies from the different places entered into keen but friendly competition for the applause of the spectators. I could not but be impressed over and over on the trip by the influence this mission has had on our own natives in the matter of dress. They are rather overdressed, in fact, and the most ridiculous combinations of white and native dress are seen constantly. Men with a coat or a vest and a drape; a shirt, an old hat and a drape with a skin over it; a coat, with a vest over it, and a pair of discarded drawers cut off at the knees, with, maybe, a drape to cover the holes; an undershirt, a vest and a pair of old trousers is quite a favorite, while two vests, one buttoned, the other open, and a pair of trousers is another. They are, of course, heathen in this vicinity. Our school boys and girls dress neatly and simply. But as one goes further and further from here into the districts far removed from any Christian or 'white' influence, the native dress grows more and more abbreviated. Here even the heathen women usually wear two drapes, and often more, and frequently they are gracefully arranged so as to make a very pretty costume.

"The long climb of 2,500 feet in elevation from the valley of the Umsiliswi to the summit of the mountain on which Spungabire is located made a fitting close to the journey. The night before we reached the Umsiliswi we camped at the kraal of 'Zinumba,' one of the two women chiefs I have heard of in this part of Africa. She is ruler of many kraals, and the position passes from mother to daughter. She looked little like a queen, but she is a shrewd woman and her oldest son is one of Machado's native police. She sent us 'sadza' (porridge), with stewed 'leopard' (very much like wild cat) for 'umtyobelo' (sauce) but Njapa and I could not eat it, so we gave it to the boys, who seemed to like it, although they laughed about eating the 'big cat.'

"Our last night out was spent at a kraal a little way this side of the Tyinyika, right in the 'Jehu country,' having forded that river at sunset and the Umsiliswi about noon. My sleeves were in shreds and my trousers not much better; and it was so cold there was a little white frost, and we did not even have a good tree to sleep under, so we did not spend a very pleasant night.

But the boys were saying, 'Kusasa siyakufika ekaya' (Tomorrow we will get home), and everyone was happy.

"Some time before reaching Spungabire, we could look across the valley of the Izona to grand old forest-crowned Mt. Silinda, and it was with happy hearts that we set out on the last seven miles of the journey. I reached home about 5 P.M., May 21, to find part of the loads already here. The rest came the next day, and we soon had everything nicely settled."

ITEMS FROM THE MISSIONS

Africa

Umtwalume Volunteers. "Just now we are having a break in the regular school program (at Umzumbe School) in the shape of revival meetings held by the band of 'volunteers,' as they call themselves, from Umtwalume. Their earnestness gives them power to speak and influence the girls. One evening the appeal was made to root out all evil from the heart, and it went home, as we could see by the way one after another got up to rid herself by confession of these roots of evil. We are still in the midst of these meetings and feel that the saving of the souls of these girls is the purpose of this school, and that all the daily lessons must converge toward this one main end." — MISS FROST.

A Delightful Sabbath. Of his first Sabbath at Ifafa in our Zulu Mission, since returning from his furlough, Mr. Ransom writes the following experience: "It was so cheering to be with them Sunday; to preach in Zulu, so long unused; to administer the Lord's Supper; to receive men not long away from heathenism into the goodly fellowship of the church; to baptize six little curly heads and to meet and greet once more the members of the flock. God's blessing has been upon the church. Unity seems to have been achieved. There is a band of volunteers similar to the one in Umtwalume that has done a wonderful work. We do long to be giants, for the time and opportunity demand it."

India

Hard Problems. "We have come down (from the hills) to a number of problems, chief among which, on the surface, is the problem of finding the money from month to month to pay the men who are doing the work here in these villages. I find that the year will need some Rs. 2,000 ($670) extra and in addition to the regular appropriations before the work can be provided for; that is, before the present working staff can be paid, to say nothing of enlargements and needed improvements in various directions. It makes one pause to look at such a sum and think of raising it all. Some of it has already come in and we hope for more. But sometimes I wonder whether I ought not to diminish the work somewhat. The difficulty is to know where to diminish. There is so much work that has been done and so much that needs to be conserved, that it does not seem possible to cut it down in cold blood. I have opened no new schools; part of the time normal school boys did the work on very small pay, and the helpers all gave one month's pay to the support of the work, and yet we are burdened to carry on this work that seems so thoroughly necessary." — H. FAIRBANK, Rahuri.

Right Doctrine. The following incident may show the influence of Christian truth on Hindu students and suggest one of the constant results of our work which are not easy to tabulate. On the subject for composition in one of the college schools, "Right Is Might,"

a Hindu student wrote: "The world in which we live is all one of righteous aim, and so right must necessarily come out successful in the end, else this world would never be fit for living beings. Wrong only emphasizes the stability of right. Wrong sometimes assists the power of right so that we may all the more reverence right. Every one of us has to give an account of our life before the throne of God."

Japan

Bible and Tract Societies. "We have just completed," writes Rev. S. L. Gulick, D.D., "our four Bible selling and preaching labors in connection with the Shokonsai (festival similar to our Memorial Day). This year three denominations worked together and many young men came as helpers, so that we were able to keep up the preaching, the selling of Bibles and the tract distribution continually for the entire two days. We distributed 15,000 tracts, costing fifteen yen, and we could easily have given out 5,000 more. Our booth was located in a fine position, and we had large crowds listening most of the time. Our chief limitations were our voices."

Spain

Distinguished Success in Examinations. The International Institute for Girls in Spain, that has been carrying on its work at Biarritz for the last year and that hopes to be in its new quarters in Madrid this autumn, sent up this summer to the National University fifteen girls for examination. It is interesting to know that in forty-four subjects these girls took the highest mark, "*sobre saliente*," and in twenty-two subjects they took next to the highest standard, "*notable*," and nothing below this. The secretary of the university reported that "the girls answered very well indeed regarding the Holy Bible and the Commandments." During the examination one of the girls was asked to give the Commandments. She repeated rapidly from the beginning up to the fifth or sixth, when the professor stopped her and asked her where she learned them, referring probably to the school. She replied with great distinctness and promptness, "In the Holy Bible, Exodus, chapter 20." Another one of the girls was asked, "What is the difference between Protestants and Catholics?" not a simple question to a Protestant girl in a Catholic university. The reply was simple and direct: "Protestants go by the Bible and the Holy Spirit, while the Catholics obey the pope."

Micronesia

Ponape Girls' School. "We have been here at Oua since October and have twenty-two girls in the school now. Five of them came around from Kiti with us, but the others have come in since our reaching Oua. Eight girls are from the other islands; two from Pingelap, three from Mokil, two from Nukuaro and one from Natik. The others are from different places on Ponape. Four of the little ones are the children of former pupils. All seem to enjoy their school work and are making good progress. They are new to the ways of the school, however, and are a constant care in little ways." — Miss Palmer.

China

Good News. "I must add the good news that I baptized five men during my April tour. We also received five more into the church at Kalgan the last Sabbath before starting for the annual mission meeting."

Rebuilding Completed. "Our seven dwelling houses (at Tung-cho) are erected and the two college buildings, also the Chinese chapel, the hospital and the dispensary. Our new grounds are ample and are already planted with trees. From the cars, as one approaches, the new buildings make a fine appearance. As we are less than an hour from Peking by train we have frequent visitors. Dr. Pentecost recently addressed the students of the college."

NOTES FROM THE WIDE FIELD

AFRICA

KING LEWANIKA'S RETURN. — We made note one year ago of the visit of the Barotsi king to England; we copy from the *Foreign Missionary Tidings* the account of his return to Zambesi as related by M. Coillard, the French missionary:

"Lewanika, a little nervous, rose, ascended the platform, and with a strong voice said that he was bound, before the nation, to thank the missionaries publicly for all the good which they have done and are still doing in his country. 'I have,' said he, among other things, 'two words to say. Here is the first: *Praise God, bless him.* You rejoice to see me returned, and you say, without doubt, that if my voyage has succeeded, thanks are due to the colonel who attended me, and to your aged missionary who prepared my way. That is true, very true; but, above all, it is God, yea, it is he who has guided me, who has guarded me, who has raised me up these friends, and who brings me back into the midst of you. I say, then: Bless God!

"'For the second word, I say: *The gospel, it is all.* We have seen many things, one more marvelous than another; we cannot say anything of them here But one thing, as to which I cannot be silent, is that everywhere I found the word of God. In the parliament it is the gospel which makes the laws; in society it is the gospel which inspires a beneficence which we here have never even imagined; it is the gospel which renders the people intelligent by their schools, and which gives to the nations security and happiness. The missionaries told me so — today I have seen it. Barotsi, let us come out of our darkness, of our former heathenism! Come to listen to the instructions of my missionaries, come on the Sunday; send your children to the school in order that we also may be men.'"

JAPAN

EDUCATION. — Miss E. C. Hughes, who has spent a year studying the Japanese educational situation in behalf of the British government, has given some of the results of her observations in Japan through the *Chinese Recorder*. We give a brief *résumé* of the points made in her address: "The marvelous energy of the Japanese government in educational matters. However fast schools may be opened, they cannot supply the demand, so greedy are the Japanese boys and girls for knowledge. The greatest stress is laid on moral education. The Japanese are extremely teachable. There are already in Japan a few very able men capable of leading thought on educational matters. There is great tolerance in Japan for all forms of religion. The Japanese have decided that the English language shall be their gateway to Western life and thought. Great care is taken of health."

These excellent points in Japanese training are followed in the address with points not so excellent: "Knowledge is overestimated and mental effectiveness underestimated. The Japanese are trying to do the impossible; to know all the learning of the East and of the West. Their methods are old-fashioned. The value of text-books is exaggerated. The pupils are not taught to think for themselves or to work by themselves. There is little coöperation between the members of a staff of a school. There is a small supply of good teachers. Teachers migrate continually. A large number of teachers do not continue their mental growth after they begin to teach. Private schools are at a disadvantage." All in all, the field is full of hope, and Japan is thoroughly awake.

DEPARTMENT FOR YOUNG PEOPLE

SIGNS OF PROGRESS

THE missionary conference of young people at Silver Bay is described in another column by Mr. Harlan P. Beach, who rendered invaluable assistance as instructor of the foreign mission study class. The similar gathering for the South, held during the first week in July, was attended by 163 delegates. As a result several denominations have begun to prepare for the conference of next year, since its worth as an aid to denominational leaders as well as the churches was clearly demonstrated.

The Executive Committee of the Young People's Missionary Movement voted at Silver Bay to repeat the conferences at Lookout Mountain and on Lake George during 1904, and also to establish a third within 200 miles of Chicago for the young people of the middle West. There were 116 Congregationalists at Silver Bay. The location of the third conference, near Lake Michigan, will enable the Congregational young people in at least twelve more states to receive thorough training in the best methods of missionary work in use in all denominations.

Comprehensive working policies for missionary work in churches were adopted both at Lookout Mountain and Silver Bay. That approved at the latter place has been printed in full. It contains detailed suggestions regarding national organizations, district or union committees, the local church and young people's society, and the Sunday school. Copies of this policy will be mailed without charge to any persons applying to the Young People's Department. Strong effort will be made to encourage missionary leaders to take some of the advance steps recommended in this policy this year.

The element of instruction introduced so extensively and successfully into the program of the Denver Convention is partially described by Mr. Beach in his second article entitled, "The Missionary Message of Christian Endeavor." Lasting results of religious work in any society will be secured more speedily if the study class method is utilized more widely. Special attention is called at this time to the importance of planning for the organization of at least one mission study class for young men and women in each church.

Soon after this issue of the *Herald* reaches the reader the new mission study text-book, by H. P. Beach, entitled, "Princely Men of the Heavenly Kingdom," will be ready. The Young People's Department will adopt this book as one of its courses this year. A special American Board edition will be purchased. Orders for copies may be sent now. Full suggestions regarding the organization and conduct of a class will be sent to any inquirer, and other aid given by correspondence during the weeks of class work.

The missionary meeting on the last Sunday of September deals with Japan. A full program, giving not only an order of exercises, but also enough material arranged under topics to prepare all who are to take part, will be mailed on or before the 5th of September to all young people's societies listed in the office of the department. The name of any young people's organization, whether a

Christian Endeavor Society or not, or pastor, will be placed in the index on application. It is especially desirable that churches having no organization for young people send the name of some young man or woman who is qualified to aid the pastor by receiving regularly and using these and other aids as published.

There is a growing conviction that the monthly or bi-monthly missionary meeting in connection with the mid-week service is essential to thorough missionary instruction of the adult members of the church. The Department for Young People will gladly undertake the preparation of suggestive programs, with references and other aids, provided enough pastors express a desire to use them. Correspondence on this subject is hereby invited.

It should not be forgotten that many who know much about conditions of civilization in heathen lands know little of the power of Jesus Christ to save the world from sin. While too much emphasis can scarcely be laid upon the value of systematic study of missions at home and abroad, even an effort to acquire knowledge of missions should not take the place of the personal study of the Bible. The secretary in charge has had some experience in promoting personal Bible study among young people. It will be a sincere joy to aid by correspondence any person who desires to begin private systematic Bible study, or who wishes to organize a class for such study among young people.

The American Baptist Missionary Union has created the office of assistant secretary, to which has been called Rev. E. Herbert Dutton, at present pastor of the Memorial Baptist Church of Troy, N. Y. Mr. Dutton unites in himself splendid qualifications for the work, among them being experience in business, banking, printing, secretarial work under the International Committee of the Young Men's Christian Association in its foreign department, and over two years in the ministry.

FUTURE LEADERS IN TRAINING

REV. HARLAN P. BEACH, M.A., F.R.G.S.

ANNUAL MISSIONARY TRAINING SCHOOL

THE second conference of the Young People's Missionary Movement at Silver Bay, July 22–31, was a manifest advance upon the first one held at the same place last year. The experience of the former, and especially the lessons learned at a conference just preceding it at Lookout Mountain, made it possible to work more wisely and to pray more confidently. In its general plan there was no marked change over the conference of last year. As then, the morning sessions were devoted to Bible study, the leading missionary activities of the young people in the church and its organizations, and mission study classes of different sorts. Afternoons were as sacredly given to recreation of various kinds, and in the evening a climax was reached in the devotional or practical services which were held prior to the delegation meetings. Taking the conference as a whole, the 377 delegates present felt more than repaid for the time and expense involved, and many will be candidates for the next year. It is interesting to note that the Congregational delegation was the largest of all, having 116 members.

And this suggests a fact which is often overlooked, that the conference is not an independent movement, but

is a creation of the various missionary societies and works only in their interests. So it happened that some of the most valuable work done during those days was along denominational lines. With Assistant Secretary Hicks of the American Board as our denominational chairman, our Congregational family came to know each other very well indeed, and our planning for the coming year was certainly profitable. So valuable a fact r was Mr. Hicks, both as leader of the Bible study hour and as a committee man and general adviser, that he was the unanimous choice of the executive committee for chairman during the coming year. This insures a profitable conference a year hence, as well as wise guidance during the preceding interval.

This conference is not an outing, but exists for effecting things. Practical issues are always at the fore, and they are discussed by men and women who know whereof they speak. The churches in general are not effectively organized for missionary work; then let us proceed to study the problem, and if by consulting together a solution is reached, let us return to introduce the best methods known to us. This means that the average church should have a keener vision of the duty and possibilities of missions, home and foreign; that it should be reading the best literature on the subject; that some workable and fruitful plan of missionary giving should be in force; that mission study should be augmented or introduced — study that covers the home fields just as it does the foreign work — and that the methods should be illustrated in studies at the conference in both departments of endeavor, plus normal work to prepare leaders; that the Scriptural basis of missions as a work of God through the word and spirit of God should always be in mind; that inspiration, begotten from men like Bishop Thoburn from the foreign field, S. H. Hadley from Jerry McAuley's mission in New York, and home workers like Secretaries Phillips of the South and Baer of the North, should be caught and carried back to the churches. It may be fairly claimed that very real help was imparted in all these directions by the conference, to say nothing of the rich store of experience derived from conference leaders like Messrs. Vickrey, Taylor, Wishard, Phillips, Halsey, Hicks, and others. If any came expecting to hear great platform orators, they went home disappointed; if they came hoping to get ideas and impulses that would aid in the awakening and guidance of their home church or society, they went home singing hymns of thanksgiving.

And what was the boon conferred upon the cause which the reader of this magazine is especially interested in? Had there been nothing else done during those days than to hold the meeting of the last Sunday evening, it would have been a benediction to all. Three such simple and heart-born testimonies of God's guidance in the life as came from Messrs. Moffet, Stewart, and Pettus have rarely or never before been heard. And then the splendid climax of the venerable Bishop Thoburn, when he told of the way in which his life had been led into the missionary enterprise, made one feel that here was indeed a Paul, just as surely called and with a life in some respects even more fruitful. No wonder that during the succeeding days thirteen decided to give their lives to the foreign field. But no foreign missionary would have said that even this marked the goal of those days together. Here were missionary leaders at home and abroad who forgot that they were anything else than members of one church of which Christ was the head, engaged in a council of war in which King Immanuel was the great leader. God's holy will, the longing of the Saviour of the world to see speedily of the travail of his soul and be satisfied, the glory and joy of serving in any way to forward the coming of his glorious kingdom, were the dominant notes throughout. None were so jubi-

lant and grateful over the conference as the foreign missionaries present. Here was the church awake; here were denominational leaders planning forward movements that rejoiced the missionary's soul; here first things were put first, and hope was triumphing, and all felt at the close that the conference was but just begun. If our churches could only see the world in this clear light, the kingdom of God would soon be at the door.

THE MISSIONARY MESSAGE OF CHRISTIAN ENDEAVOR

The convention at which the United Society of Christian Endeavor reached its majority, held in Denver in July, was also the first of the biennial gatherings of this significant organization. Never has a great convention been held at such at altitude — a mile high — and in other than physical ways it was throughout kept on a high plane. It is not the purpose of this note to mention even a few of the notable features of a general character which distinguished this gathering from its predecessors, but rather to speak of a few hopeful features on its missionary side.

"Denver, 1903," was distinctively an educational convention, training being given at special hours in no less than eight departments. One of these classes, which met at the First Congregational Church each week-day morning, had to do with missions, including mission study. The text-book to be used in many study classes during the coming year was gone over in large part, and better still, an interesting and profitable series of talk-parliaments made clear the possibilities and methods of young people's missionary work. Another practical form of coöperation with missionaries was the raising of $4,000 for the Eberman Memorial Fund, which is to be devoted to the extension of Christian Endeavor in foreign lands. In this connection it is interesting to note what Mr. Chamberlain, of India, called attention to, viz., that the second largest Endeavor Society in the world is at Ahmednagar, where our Board is working through Dr. Robert Hume and his colaborers. Its 693 members are marshaled in twelve divisions and all do excellent service. One of the spectacular and impressive scenes of the convention was the moment when Dr. Clark referred to the prize banners made and presented by foreign Endeavorers, at which moment twenty ushers stood on tables and held up the banners for inspection. Mr. Ogawe, from his fellowship with our Dr. DeForest in Sendai, proved a living center of missionary interest, and his plea was in a sense a watchword: "They flash this message from their sacred Mount of Fuji to the heights of Colorado: 'The world is *one* in Christ. Let the world be *won* for Christ.'" Dr. Parker's successor in the cathedral church of nonconformity, R. J. Campbell, also sounded the missionary note in his address on the "Fellowship of the Nations and Its Effect on the Coming Kingdom." Best of all, however, were the addresses of such heroes from the front as Hotchkiss, of Africa, Wyckoff, of India, and other less powerful speakers, among them not a few strong missionary women. When Mr. McGaw, of India, presented an invitation urging the Endeavorers to hold at Calcutta the convention of 1906, to be made possible by the proposed around-the-world Endeavor tour, the extent and value of the movement were given a most vivid expression. While Japan presented most of the banners for increase, one of China's was the most elegant of all. In these and other ways the Endeavor movement is proving a mutual blessing to lands sending and receiving missionaries.

CONGREGATIONAL DELEGATION AT SILVER BAY, LAKE GEORGE, N. Y., JULY 22–31, 1903

A VISIT TO SHAO-WU

BY REV. W. L. BEARD, OF FOOCHOW, CHINA

It was my privilege recently to visit the Christians of the Shao-wu station of our Foochow Mission. The nearest chapel in this field is 150 miles from Foochow. To reach this chapel we traveled as fast as circumstances would allow for seven full days. Our path was the river Min; our conveyance, a

DR. WHITNEY AT HIS HOTEL

rapids-boat; our propelling power, eight storage batteries (human), each with a cue. Six of these are on shore most of the time pulling at the towline, while the other two are on the boat trying to keep it headed up stream and off the rocks with which the bed and sides of the river are lined. On this trip only one rock put its head through the boat's bottom to say, "Good morning." The preparation for this trip, which in America could be made in half a day, required bedding and mattress complete, toilet articles, and a little American food with which to "piece out" the Chinese food to be procured by the way. The whole must not exceed eighty pounds in weight, and must be capable of being reduced to forty pounds if occasion demands.

If a Min River storage battery is noted for any one thing in particular it is his ability to curse. During the first day scarcely ten minutes passed without vile language. Pastor Diong suggested that we form a "No-cursing"

club, with a fine of five cash for each curse uttered. The men fell in with the plan heartily. On the first day after this organization only eight fines were imposed. This good record continued during the trip of nineteen days.

Our first stop was at Ka Bang. We left the boat Saturday morning and walked fifteen miles into the mountains and spent Sunday. There is probably nothing about Ka Bang to favorably impress, on first sight, the readers of these lines. In our climb we come suddenly on a dirty mountain village of 500 or 600 people. We ask for the preacher. There appears a man clad in roughest garments, wearing straw sandals, having shot and powder horns suspended from his shoulders and a gun in his hand. The explanation is that these people wanted him for their spiritual teacher and promised to provide for him according to their ability with house, rice, and wood. His friends bought him a gun with which he augmented his scanty fare. A wild boar was the

A SHAO-WU VILLAGE AND RICE FIELD

result of one day's hunt. On the day of our arrival he had just returned with a small bird. We could not help thinking of another preacher who wore rough cloth and lived on locusts and wild honey. Both these men had large and appreciative audiences when they preached, and they turned many to the Lord.

The room in our "hotel" contained two beds. Two Chinese occupied the other bed. There was no window. There was no floor except the earth. Air and light came through a natural opening beneath the sill of the house at one end of the room. This also afforded an excellent grand stand for the boys and girls of the village.

We looked for the chapel. There was none. But we were shown into the one public room of the village where all village functions were held, and which was used as the place of worship by the Christians and heathen alike.

On this Sunday as I was preaching a quantity of ashes fell on my head from a stick of incense that was burning above me for the soul of a recently deceased man. This is far from the ideal place in which to worship the true God. These Christians realize it, and they have subscribed thirty dollars toward a church building. They must have fifty dollars more.

Only 150 miles from Foochow, and yet we could not understand one word these people said to us! Neither could they understand us! Neither Pastor Diong, who spoke thirteen dialects, nor another man with us, who spoke seventeen dialects, could act as our interpreter to these people. So we used the Foochow dialect. Pastor Diong put this into the mandarin, and Preacher Uong, of Ka Bang, the hunter, translated into the Ka Bang dialect.

BRIDE AND GROOM, SHAO-WU

But we shall always have pleasant memories of our Sunday at Ka Bang. The room was full, and several stood outside for the two day services. Eight united with the church on confession. This made twenty-seven members as the result of five years of life for Christ here by this hunter-preacher. Every one of these members is a praying Christian. They are a simple, loving folk. After the communion service we were standing just outside the village as some of the Christians passed on their way home. We spoke a few words with one young man who had joined the church that day. As he started on he asked us to pray for him, and I noted that he wiped his eyes. Soon he turned and called Preacher Uong to him. When the preacher returned he brought two ten-cent pieces, saying, "He says he is poor and has nothing to invite you to eat, so he wants to give you two tens for you to go and buy something." This was the spirit of these people, more clearly shown by their every act during our short stay than it could have been expressed through the medium of speech. There is a spiritual language not dependent on the tongue for expression, and these villagers hid away in the mountains in Shao-wu understood it.

It would weary you to go with us to nine or ten other churches and chapels, some in buildings resembling our home churches, some in idol temples, some in a room of a Christian's house, all centers of Christian activity. One day we sit patiently on the boat as the "No-cursing Club" tug steadily at the towline, and at night we hold a service in a chapel near the river; the

next day we go in fifteen miles from the river to speak and pray with the Christians farther from the river, until at the end of nineteen days we reach the city of Shao-wu, where we find six of our fellow missionaries. With them we visit the theological class, the men's hospital, the boys' school, and the foundation for the new building (the Chinese have started this with their own money and are waiting for help from you to complete it), the new residence, the large brick church, the new women's dispensary, with the workmen hammering and sawing while two young ladies try to live in some of the unfinished rooms until money comes for their residence, the completed kitchen for the new girls' school, in which the girls must sleep until a new building is erected.

Unless you are a good pedestrian you would tire of going with us from

MISSIONARY HOMES, SHAO-WU

this point, for it is walk, walk, walk, from fifteen to thirty miles each day and meet with the Christians at night. The warm receptions and full meetings everywhere, the expressions of love and the kindly feelings from all, together with the grandest scenery on earth, a clear sky and keen mountain air, would, however, make you forget tired muscles. You would immensely enjoy the Sunday at snow-clad Sing Gio, with the thermometer at fifteen degrees above zero and no fire in the house. You would never forget the old lady who gave this house for a church, and who lives in it to care for it, and who cooked for you Chinese food so well that your own dry crusts remained in your basket to become more dry.

Twenty more centers are visited. We have walked 400 miles and find ourselves at the farthest point of the field. We are 150 miles beyond Ka Bang, 300 miles from Foochow, at Li Sing. As far as we can learn no

foreigner has before been seen in this place. One man staring at us in amazement asked Pastor Diong, "What do you call it?" An old gentleman in this village became a Christian. At his own expense he fitted up a room in his home for a chapel, and he bears all expenses connected with the chapel. Men and women of all classes, from first degree *literati* to coolie, come to see the "What-do-you-call-it." A first degree graduate at our pantomimic suggestion reads the whole of John 3 and of Luke 15. Then he talks for two and a half hours with Pastor Diong, then listens attentively for another hour while the missionary speaks through an interpreter. He is favorably impressed with the gospel, which he has heard today for the first time. Leav-

NATIVE PREACHERS OF SHAO-WU

ing this point we shoot the rapids of the Min for nine full days and are once more at home in Foochow.

The conclusion to this story is this: to care for the theological school, the boys' boarding school, and all the work among the churches and chapels of this Shao-wu field, with an area as large as the state of Massachusetts, you have one man sixty years old!

MISCELLANY

BIBLIOGRAPHICAL

Daughters of Darkness in Sunny India. By Beatrice M. Harband. Fleming H. Revell Co., New York, Chicago, Toronto, London, and Edinburgh.

Actual experiences in the missionary lives of Rev. and Mrs. Edwin Lewis and the author, in Bellary, South India, are woven into a story in this volume with the one purpose of interesting the Christian women of the English-speaking world in the sufferings of the women and girls of India. The story is wrought out in about three hundred pages and twenty-eight chapters.

NOTES FOR THE MONTH

SPECIAL TOPICS FOR PRAYER.

The situation in the Eastern Turkey Mission.

For Macedonia.

Thanksgiving for the marked progress in Austria. (See page 392.)

The removal of the disabilities that hinder growth among the Zulu Christians. (See page 386).

ARRIVALS IN THIS COUNTRY.

July 12. At San Francisco, Miss Mary E. Moulton, of the Marathi Mission.

July 15. At Vancouver, Rev. and Mrs. Arthur W. Stanford, of the Japan Mission.

July 16. At New York, Rev. George F. Herrick, D.D., and wife, and Miss Sophie S. Holt, of the Western Turkey Mission.

July 31. At New York, Miss Anna B. Jones, of the Western Turkey Mission.

August 5. At New York, Miss Agnes M. Lord, of the Eastern Turkey Mission; at Boston, the same date, Miss Ellen M. Blakely, of the Central Turkey Mission.

August 6. At Boston, Mrs. Julia F. Parmelee, of the Western Turkey Mission.

DEPARTURES.

July 22. From New York, Rev. Chauncey Goodrich, D.D., and wife, returning to the North China Mission; Dr. and Mrs. Charles E. Clark, to join the Western Turkey Mission; and Rev. Merlin Ennis, to join the West African Mission.

July 28. From Boston, Rev. Americus Fuller, D.D., returning to the Central Turkey Mission; also, Rev. Robert Thomson, returning to the European Turkey Mission; and Miss Harriet E. Parker, M.D., returning to the Madura Mission.

July 30. From San Francisco, Miss Laura N. Jones, to join the North China Mission.

August 3. From Tacoma, Miss Luella Miner, returning to the North China Mission.

August 4. From New York, Mr. Arthur A. Ward, for a term-service as teacher in Jaffna College, Jaffna, Ceylon.

August 8. From Boston, Rev. and Mrs. Herbert M. Allen, accompanied by his father, Rev. Orson P. Allen, and his sister, Miss Annie T. Allen, to join the Western Turkey Mission; also, the same date, rom New York, Miss Johanna L. Graf, returning to the Eastern Turkey Mission and Miss Susan D. Riggs, returning to the Western Turkey Mission; also, the same date, from San Francisco, Rev. Charles M. Warren, returning to the Japan Mission.

August 13. From Boston, Mrs. Etta D. Marden, returning to the Western Turkey Mission; and Miss Lucile Foreman, returning to the Central Turkey Mission.

DONATIONS RECEIVED IN JULY

MAINE

Bath, Winter-st. Cong. ch., G. C. Moses,	50 00	
Brewer, 1st Cong. ch.	8 27	
New Vineyard, Cong. ch.	6 65	
Rockland, Cong. ch.	18 15	
South Berwick, Rev. David B. Sewall,	5 00	
Woodfords, Cong. ch.	11 82	99 89

NEW HAMPSHIRE

Auburn, Cong. ch.	3 00	
Candia, Cong. ch.	8 22	
Dalton, Rev. H. H. Colburn,	20 00	
Dover, E. R. Brown,	100 00	
East Alstead, Cong. ch.	1 70	
Exeter, Mrs. Elizabeth S. Hall,	452 00	
Henniker, 1st Cong. ch., J. Kimball Connor,	10 00	

Hillsboro Center, Cong. ch. 4 00
Hopkinton, Cong. ch. 22 49
Manchester, Franklin-st. Cong. ch., toward support Rev. Sidney Gulick, 176 00
Nelson, Cong. ch. 10 00
Plaistow, and No. Haverhill, Mass., Cong. ch. 12 16
Portsmouth, North Cong. ch. 169 78
Rindge, Cong. ch. 20 00
Warren, H. D. Abbott, 10 00—1,019 35

Legacies.—Hillsboro, Caroline M. Burnham, add'l, 257 12
Mason, Persis S. Wilson, by Rev. Geo. F. Merriam, Ex'r, 2,021 48
Wilton, Elizabeth Abbot, by Emily H. and Mary N. Abbot, Ex'x, 200 00—2,478 60

3,497 95

VERMONT

Bellows Falls, C. W. Osgood, 100 00
East Berkskire, Cong. ch. 20 00
Enosburg Falls, Friend, 1 00
Greensboro, In memory of Martha A. Tolman, to const. HENRY S., MRS. ROSA E., A. E., MRS. MARY Y., AND GEO. H. TOLMAN, H. M. 1,000 00
Hinesburg, Cong. ch. 22 05
Manchester, Miss E. J. Kellogg, 5 00
Marshfield, Cong. ch. 2 00
North Bennington, Cong. ch. 95 80
Rochester, Cong. ch. 15 85
Rutland, Friend of missions, 15 00
Springfield, Mrs. A. S. Grow, 2 00
Stowe, Mrs. R. A. Savage, 5 00
Waterbury, Cong. ch. 14 07
West Brattleboro, Cong. ch. 16 24—1,314 01

Legacies.—Coventry, B. W. Case, 25 00

1,339 01

MASSACHUSETTS

Abington, 1st Cong. ch. 10 35
Adams, Cong. ch., toward support Rev. A. E. Le Roy, 300 00
Amesbury, Union Cong. ch. 9 25
Amherst, 1st Cong. ch., of which 2 for work in Ahmednagar, 90.50; South Cong. ch., 26.55, 117 05
Andover, Free Christian ch. 59 00
Auburndale, "Teacher," 5 00
Blandford, 1st Cong. ch. 22 10
Boston, 2d ch. (Dorchester), 85.37; Highland ch., Extra-cent-a-day Band, 15; Y. P. S. C. E., Eliot ch. (Roxbury), toward support Dr. Lawrence, 22; Benj. F. Dewing, 100; E. S. C., 25; X., 5, 252 37
Braintree, 1st Cong. ch., 7.50; Henry A. Johnson, 25, 32 50
Cambridge, 1st Cong. ch., 439; Pilgrim Cong. ch., 24.54, 463 54
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs, 6 75
Concord, Trinitarian Cong. ch. 25 00
Dalton, 1st Cong. ch. 489 25
East Charlemont, Cong. ch. 25 67
East Falmouth, Cong. ch. 10 00
Enfield, Cong. ch. 50 00
Falmouth, 1st Cong. ch. 50 00
Florence, Cong. ch. 70 87
Foxboro, Bethany Cong. ch., toward support Rev. W. H. Sanders, 39.10; Martha C. Payson, .40, 39 50
Franklin, Cong. ch., for Boys' School, Madura, 100 00
Freetown, Cong. ch. 6 00
Gloucester, Trinity Cong. ch. 75 00
Goshen, Cong. ch., toward support Rev. C. T. Riggs, 25 00
Granville Centre, Cong. ch. 6 00
Great Barrington, 1st Cong. ch. 49 93
Greenfield, 1st Cong. ch., of which 33 from C. E. Soc., for native preacher, India, 58 00
Groton, Cong. ch. 92 50
Hadley, 1st Cong. ch. 21 15
Haverhill, Union Cong. ch., Friend, for native workers in China, 100; Friend, 10, 110 00
Hawley, Cong. ch. 1 45
Hinsdale, Cong. ch. 23 39
Holbrook, Winthrop Cong. ch. 33 24
Holyoke, 2d Cong. ch. 117 43
Islington, Cong. ch. 8 00
Lancaster, Cong. ch. 26 85
Lanesboro, Cong. ch. 5 00
Leicester, 1st Cong. ch. 44 03
Leominster, Y. P. S. C. E., toward support Rev. E. F. Bell, 45 00
Lowell, Kirk-st. Cong. ch., 175; High-st. Cong. ch., 79.80; Pawtucket Cong. Sab. sch., toward support Mrs. Mary A. Fairbank, 25, 279 80
Lynn, North Cong. ch., 17.24; Central Cong. ch., toward support Rev. J. K. Browne, 57.03, 74 27
Lynnfield, 2d Cong. ch. 2 50
Malden, 1st Cong. ch. 267 47
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 5 50
Marshfield Hills, Trin. Cong. ch. 28 78
Methuen, 1st Cong. ch 85 45
Middleboro, Central Cong. ch. 25 00
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge, 62 32
Millers Falls, Miss L. M Bemis, 2 00
Mittineague, Cong. ch. 15 00
New Bedford, Trin. Cong. ch. 49 17
Newburyport, Prospect-st. Cong. ch. 34 29
Newton Center, F. A. Gardiner, 5 00
Northampton, 1st Cong. ch., toward support Dr. and Mrs. F. T. Tucker, 297 93
Northbridge, Rockdale Cong. ch. 10 00
North Carver, Cong. ch. 12 00
North Leominster, Cong. ch. 18 31
Norton, Trin. Cong. ch. 100 00
Pittsfield, Pilgrim Memorial ch., for native preacher, Pao-ting-fu, 25 00
Plymouth, ch. of the Pilgrimage, 2 60
Salem, Tabernacle ch., of which 144.77 toward support Rev. D. S. Herrick, 153 24
Saugus, Cong. ch. 28 25
Sharon, Cong. ch. 32 23
Sheffield, Cong. ch. 3 00
Shrewsbury, Cong. ch. 48 00
Southampton, Cong. ch. 47 43
South Hadley, Mrs. Helen M. Gulliver, 3 00
Springfield, Olivet ch., 7.75; 1st ch. of Christ, 25; Hope Cong. ch., toward support Dr. W. O. Ballantine, 61.87; North Cong. ch., a member, 4th of July offering, 50; Theodore Storrs Lee, 12.50; Charles Barrows, 5, 162 12
Townsend, Cong. ch. 13 95
Wakefield, Cong. ch. 45 84
Walpole, 2d Cong. Sab. sch., for boys' school, Madura, 11 11
Wayland, Trin. Cong. ch. 9 00
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 47.53; "K," 500, 547 53
West Boylston, Cong. ch. 29 74
Westfield, 1st Cong. ch., 12; 2d Cong. ch., 65, 77 00
Westport, Pacific Union Cong. ch. 15 00
Whitinsville, Cong. ch. 300 00
Worcester, Plymouth Cong. ch., to const., with other dona., REV. A. B. CHALMERS, MRS. L. K. CHALMERS, GEO. H. SCOTT, EDWARD C. WHITNEY, CHAS. A. BARTLETT, ARTHUR R. TAFT, G. F. WHITE, F. E. STIMPSON, HENRY BIGELOW, H. A. KIMBALL, R. E. BIGELOW, and F. M. LORD, H. M. 700 00
——, Independent, 50 00
——, G. F. W. 1 00—6,566 00

Legacies.—Duxbury, Mrs. Rebecca R. Holmes, by Augustus M. Freeman, Ex'r, 100 00
Northampton, Numan Clark, add'l, 30 00——130 00

6,696 00

Correction:—New Bedford, North Cong. ch., 500, in July *Herald*

should read toward support Rev. F. R. Bunker.

RHODE ISLAND

Chepachet, Cong. ch. 37 30
Providence, Central Cong. ch., 200; Beneficent Cong. ch., Mrs. G. E. Luther, 25; Union Cong. ch., E. W. Lakey, for native preacher, India, 15; Royal C. Taft, 100, 340 00——377 50

CONNECTICUT

Abington, ——, 1 00
Bethlehem, Cong. ch. 20 00
Bridgeport, Friend, 100 00
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 76.16; Friend, 25, 101 16
Canaan, Pilgrim Cong. ch. 61 00
Chaplin, Cong. ch., 17; Henry T. Crosby, 2, 19 00
Chester, Cong. ch. 19 16
East Hampton, 1st Cong. ch. 12 95
East Hartford, 1st Cong. ch. 13 27
East Hartland, E. P. Jones, 25
Exeter (Lebanon), Cong. ch. 17 65
Farmington, 1st Cong. ch. 67 23
Granby, 1st Cong. ch. 25 00
Griswold, 1st Cong. ch. 37 68
Hartford, J. B. Bunce, 100; "B," 75; Mrs. Caroline Hansell, for China, 20; Henry E. Taintor, 100; Friend, 100, 395 00
Kent, 1st Cong. ch. 4 61
Litchfield, 1st Cong. ch. 69 30
Meriden, 1st Cong. ch., by W. H. Catlin, 25 00
Middletown, Swedish Cong. ch., 3.60; 1st Cong. ch., toward support missionary, 33.36; Mrs. H. Lucentia Ward, 5, 41 96
Milford, Plymouth Cong. Sab. sch., Rev. H. Meserve's class, for theol. student, Foochow, 10; Mrs. Chas. A. Smith, 2.45, 12 45
New Haven, Plymouth Cong. ch., 35; Dwight-pl. ch., Robt. Crane, toward support Rev. W. S. Ament, 10; Member of the ch. in Yale College, for new stations, 49.50; Mrs. Edgar L. and Miss Heermance, 27, 121 50
New London, 1st ch. of Christ, 107.23; Mrs. J. N. Harris, for Higher Education, 1,000, 1,107 23
New Milford, Mrs. George Hine, 10 00
North Branford, Cong. ch. 3 53
Northford, Cong. ch. 8 00
North Haven, Miss A. M. Reynolds, 10 00
Old Saybrook, Cong. ch. 8 77
Plainville, H. E. M. 1 00
Plantsville, Cong. ch. 17 72
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 51 58
Salisbury, Cong. ch., 28.71; Hotchkiss School of Lakeville, through Cong. ch., Salisbury, 25, 53 71
Seymour, Cong. ch. 14 78
Somersville, Cong. ch. 44 76
Southport, Cong. ch., toward support Rev. Wm. B. Stelle, 725 00
Stafford Springs, Cong. ch. 22 09
Westchester, Cong. ch. 2 37
West Hartford, Mrs. Orpha P. Talcott, 15 00
Willimantic, Friend, 5 00
Windham, Cong. ch. 47 55
Windsor, 1st Cong. ch. 17 75
Woodstock, 1st Cong. ch 19 00
——, Friends, 30 00—3,380 01
Legacies.—West Hartford, Henry D. Hawley, by Rev. John A. Hawley, Ex'r, 1,000 00

4,380 01

NEW YORK

Albany, Friend, for Higher Educational Dept. 35 00
Binghamton, Mrs. Caroline B. Young, 1 00
Brooklyn, R. Dunning, 30; Mrs. M. J. Marvin, to const. DWIGHT WILLISON MARVIN, H. M., 100, 130 00
Buffalo, Fitch Memorial ch., 10; Niagara Sq. Y. P. S. C. E., for catechist, Madura, 20, 30 00
Busti, the late Eli Curtis, 3 00
Clifton Springs, Dr. and Mrs. C. C. Thayer, 87.90; Friend, 1, 88 90
Cortland, 1st Cong. ch. 63 00
East Bloomfield, Mrs. Eliza S. Goodwin, 3 00
Jamesport, Cong. ch. 5 62
Jamestown, 1st Cong. ch. 161 92
Massena Centre, Mrs. E. C. R. Sutton, 10 00
Mohonk Lake, Mrs. L. C. Sweetser, 25 00
Mt. Sinai, Cong. ch. 15 00
New York, Broadway Tabernacle, Member, for Higher Educational Dept., 250; Rev. Henry L. Hubbell, 25, 275 00
Rensselaer Falls, Cong. ch. 5 54
Savannah, Rev. B. N. Wyman, 5 00
Syracuse, Geddes Cong. ch. 17 31
Troy, Cong. ch. 8 20
——, Friend, 1,000 00—1,882 49

NEW JERSEY

Jersey City, 1st Cong. ch., 32.07; Caroline L. Ames, 25, 57 07
Lakewood, A. W. Kenney, 10 00
Newark, Miss K. L. Hamilton, 5; Friend, 20, 25 00
Upper Montclair, Christian Union Cong. ch. 300 00——392 07

PENNSYLVANIA

Corry, 1st Cong. ch. 5 00
Philadelphia, Lilla M. Harmon, 5 00
Scranton, "In His Name," 10 00
Wilkesbarre, Marion Whittemore, 5; D. W. Hughes, 1, 6 00——26 00

GEORGIA

Atlanta, Pres. J. E. Kirbye, 5 00

FLORIDA

Interlachen, Cong. ch. 2 00
Parker, Mrs. Della G. Washburn, 5 00——7 00

MISSISSIPPI

Meridian, 1st Cong. ch. 2 00

TENNESSEE

East Lake, Cong. ch. 61 25
Lantana, Cong. ch. 60
Memphis, Strangers' Cong. ch. 27 06
Nashville, Mrs. J. M. Hodgkins, 1 00
Pomona, Cong. ch. 3 42——93 33

ARKANSAS

Rogers, Cong. ch. 6 00

TEXAS

Lone Star, Mrs. E. H. Blake, 5 00
Tyler, In memory of Elizabeth Lamson Sawyer, 10 00——15 00

INDIANA

Ontario, Cong. ch. 2 85
Ridgeville, Cong. ch. 5 00——7 85

MISSOURI

Bonne Terre, 1st Cong. ch. 13 30
Green Ridge, Cong. ch. 3 14
Webster Groves, 1st Cong. ch. 13 02——29 46

OHIO

Akron, 1st Cong. ch. 68 00
Center Belpre, Cong. ch. 5 00
Cleveland, Cyril Cong. ch., 11; Pilgrim Cong. ch., 112.50; Euclid-av. ch., toward support Rev. and Mrs. H. B. Newell, 239.58, 363 08
Columbus, 1st Cong ch., 150; Mayflower Cong. ch., 6, 156 00
Edinburg, Cong. ch. 7 03
Jefferson, Cong. ch., K. E. Society, 25 00
Litchfield, Cong. ch. 21 00
Lodi, Cong. ch., for native preacher, India, 25 66
Marietta, W. W. Mills, for the Forward Movement, 100 00
Oberlin, 2d Cong. ch. 47 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 318.75; Washington-st. Cong. ch., toward support Rev. J. H. Dickson, 29; E. H. Rhoades, to const. ALEXANDER DUGUID, H. M., 100, 447 75
Youngstown, John J. Thomas, for native preachers, 70; and for theol. student, Pasumalai, 40, 110 00—1,375 52

ILLINOIS

Batavia, Cong. ch. 31 85
Carpentersville, Rev. J. D. Wyckoff, 20 00
Chebanse, 1st Cong. ch. 5 00
Chicago, 1st Cong. ch., 30.64; St. Paul's Cong. ch., 5.15; Leavitt-st. Cong. ch., 26.93; Rev. Henry Willard, 25; John and Mary, 150, 237 72
Chillicothe, Plymouth Cong. ch. 2 50
Delavan, R. Hoghton, toward support Rev. W. P. Sprague, 25; and for use Rev. W. W. Wallace, 25, 50 00
Des Plaines, A friend, 5 00
Dundee, 1st Cong. ch. 55 50
Dwight, Cong. ch. 12 00
Evanston, 1st Cong. ch., toward support Rev. D. C. Green, 96 00
Joliet, Swedish Cong. ch. 2 00
Lee Center, Cong. ch. 8 00
Normal, Cong. ch. 5 00
Oak Park, 2d Cong. ch., toward support Rev. C. A Nelson, 175 05
Ottawa, 1st Cong. ch. 39 90
Peoria, Miss M. H. Bradley, 5 00
Princeton, Cong. ch., Friends, 5 00
Rockford, J. W. Briggs, 10 00
Rosemond, Cong. ch. 12 00
Roseville, Mr. and Mrs. L. C. Axtell, toward support one native preacher in Mexico and two do. do. in China, 350 00
Wilmette, Cong. ch. 41 00
Winnebago, Cong. ch. 12 00
———, An Illinois friend, 100 00—1,280 52

MICHIGAN

Ann Arbor, M. L. F. 40 00
Chelsea, Cong. ch. 15 35
Columbus, Cong. ch. 36 00
Laingsburg, Cong. ch. 2 15
Moline, Almon Gilbert, 5 00
Salem, 2d Cong. ch. 6 70
Shelby, Cong. ch. 9 00——114 20

WISCONSIN

Appleton, Ellen T. Butler, 5 00
Arena, Cong. ch. 10 50
Delavan, Cong. ch. 11 99
East Pepin, Cong. ch. 90
Fond du Lac, Cong. ch. 5 00
Fulton, Cong. ch. 11 00
Kickapoo Centre, Cong. ch. 85
Koshkonong, Wm. Armstrong, 10 00
Lancaster, Cong. ch. 15 00
Racine, Mrs. Canfield Smith, 25; Mary Johnson, 10, 35 00
River Falls, Cong. ch. 22 68
Two Rivers, Cong. ch. 4 10
Viola, Cong. ch. 1 25
Wheaton, Cong. ch. 5 00
Whitewater, Cong. ch. 14 00——152 27

IOWA

Bellevue, Cong. ch. 5 00
Carnforth, Cong. ch. 3 78
Chester Center, Cong. ch. 4 22
Clear Lake, Cong. ch. 10 59
Des Moines, Friend, 5 00
Dickens, Cong. ch. 7 00
Gaza, 1st Cong. ch., 5; Grant Cong. ch., 1.16, 6 16
Le Mars, Cong. ch. 17 19
Logan, Presb. ch., for Mexico, 2 21
Newburg, Cong. ch. 6 30
Primghar, Cong. ch. 6 54
Sioux City, J. M. Spaulding, 10 00
Treynor, German Cong. ch. 2 50
———, Friend, 20 00——106 49

MINNESOTA

Ada, Cong. ch. 9 62
Correll, Cong. ch. 1 10
Cottage Grove, Cong. ch. 6 50
Dexter, Cong. ch. 10 00
Freeborn, Cong. ch. 8 50
Freedom, Cong. ch. 5 70
Minneapolis, Plymouth Cong. ch. 70 00
Northfield, Carleton College, toward support Rev. H. K. Wingate, 440 00
Walnut Grove, Cong. ch. 1 75
Winona, 1st Cong. ch., 130.35; Wm. H. Laird, for Forward Movement expenses, 100, 230 35——783 52

KANSAS

Clay Center, Clarence Eastman Memorial ch. 6 00
Downs, Cong. ch. 5 00
Kiowa, Mrs. Annie S. Unger, 10 00
White City, Cong. ch. 4 00——25 00

NEBRASKA

Ainsworth, Cong. ch. 8 82
Aten, Cong. ch. 1 50
Crofton, Cong. ch. 1 50
Daily Branch, Cong. ch. 3 00
Danbury, Cong. ch. 2 45
Keystone, Cong. ch. 2 05
Long Pine, Cong. ch. 2 05
Loomis, Cong. ch. 6 00
Newcastle, Cong. ch. 8 00
Springfield, Cong. ch. 8 00
Sutton, H. B. Battishill, 15 91
Verdon, Cong. ch. 6 50
York, Cong. ch. 61 40——127 18

CALIFORNIA

Avalon, Cong. ch. 10 50
Benicia, Cong. ch. 25 00
Cloverdale, Cong. ch. 27 00
Oakland, 1st Cong. ch. 193 00
Pacific Grove, Mayflower Cong. ch. 8 26
Pasadena, Lake-ave Cong. ch. 19 88
San Francisco, 3d Cong. ch., 100; 1st Cong. ch., toward support Dr. H. H. Atkinson, 213; A friend, 20, 333 00
Ventura, Cong. ch. 15 85
———, "A friend in No. California," 25 00——657 49

OREGON

Beaver Creek, St. Peter's (German) Cong. ch. 4 00
Portland, Hassalo-st. Cong. ch. 11 93——15 93

COLORADO

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 168 18
Greeley, 1st Cong. ch. 11 00
Steamboat Springs, Euzoa ch. and C. E. Soc. 5 00——184 18

WASHINGTON

Snohomish, Cong. ch. 10 00

NORTH DAKOTA

Harvey, German conference held in Eigenheim Cong. ch. 20 00

SOUTH DAKOTA

Aberdeen, Plymouth Cong. ch. 2 98
Cresbard, Cong. ch. 1 00
De Smet, 1st Cong. ch. 6 50——10 48

OKLAHOMA

North Enid, 1st Cong. ch. 1 28

FOREIGN LANDS AND MISSIONARY STATIONS

Austria, Prague, Paper *Betanie*, 28.09; Bystrey ch., 8.46; Pilsen ch. and Sab. sch., 6.43; Friend Zebrak, .41; Husinetz, 2.06; Skalitz ch., 3.50; Mr. Hurdalek, 1.03; Miss Neeil, .21, 50 19
Turkey, Salonica, Rev. J. H. House, D.D., received for preaching, 5 00——55 19
Legacies.—England, London, Ann Marston, less expenses, of which one-half for work in India, 16,993 12

17,048 31

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions, in part, 12,944 44
For repairs, Girls' School building, Kusaie, 250 00—13,194 44

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 3,229 48

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Mrs. S. M. Dodge, Oakland, California, *Treasurer* 50 00

16,473 92

MISSION SCHOOL ENTERPRISE

MAINE.—Machias, Centre-st. Cong. Sab. sch. 10 00
VERMONT.—Morrisville, Y. P. S. C. E. 2 00
MASSACHUSETTS.—Attleboro, 2d Cong. Sab. sch., 4.02; Boston, Allston Y. P. S. C. E., 15; Douglass, Jun. C. E. Soc., 1; Falmouth, Cong. Sab. sch., 5; Haverhill, West Y. P. S. C. E., 1.50; Littleton, Cong. Sab. sch., for school in India, 5; Middleboro, Central Cong. Sab. sch., 6.66; do., Central Y. P. S. C. E., 25; Newton, Eliot Y. P. S. C. E., a member, 11; Newtonville, Central Cong. Sab. sch., 20; No. Leominster, Y. P. S. C. E., 2, 96 18
RHODE ISLAND.—Riverside, Y. P. S. C. E. 2 00
CONNECTICUT.—Groton, Cong. Sab. sch., 3; New London, Sab. sch., of 1st. ch. of Christ, for school in India, 10.85; Putnam, Jun. C. E. Soc., for Gospels for children in India, .31; Seymour, Y. P. S. C. E., 10; Wethersfield, Y. P. S. C. E., for school, Madura, 25; do., do., for scholarship, 15, 64 16
NEW YORK.—Deer River, Y. P. S. C. E., for Madura, 3.50; New York, Jun. C. E. Soc., Christ Cong. ch. (Mt. Hope), for India, 8; do., Christ Cong. Sab. sch., class 2, for India, 6.50; Sherburne, 1st Cong. Sab. sch., 21.21, 39 21
NORTH CAROLINA.—Troy, Y. P. S. C. E. 1 50
ILLINOIS.—Oak Park, 1st Cong. Sab. sch., 2.91; Princeton, 1st Cong. Sab. sch., 10; Wayne, Cong. Sab. sch., 5, 17 91
MICHIGAN.—Freeland, Cong. Sab. sch., 1.50; Kenton, Cong. Sab. sch., 6, 7 50
WISCONSIN.—Koshkonong, Cong. Sab. sch., 6; Rosendale, Cong. Sab. sch., 7.64; Wauwatosa, Cong. Sab. sch., 3.80, 17 44
IOWA.—Bellevue, Y. P. S. C. E., 2.62; Waterloo, Cong. Sab. sch., 5.82, 8 44
NEBRASKA.—Genoa, Cong. Sab. sch., 8.86; York, Cong. Sab. sch., 6.52, and Y. P. S. C. E., 10.75, 26 13
CALIFORNIA.—San Francisco, 1st Cong. Y. P. S. C. E. 25 00
WASHINGTON.—Ritzville, Zion German Cong. Sab. sch. 5 00
IDAHO.—Oreana, Cong. Sab. sch., for India, 4 00
OKLAHOMA.—Seward, Cong. Sab. sch. 1 25

327 72

MICRONESIAN NAVY

MASSACHUSETTS.—Amherst, 2d Cong. Y. P. S. C. E., for new ship, 7; Lincoln, Friend, 1, 8 00
CONNECTICUT.—Greenfield Hill, Jun. C. E. Soc., for native preachers, 2 00
KANSAS.—Westmoreland, Y. P. S. C. E. 91

10 91

FOR SUPPORT OF YOUNG MISSIONARIES

ILLINOIS.—Algonquin, Y. P. S. C. E., 2; Englewood, North Y. P. S. C. E., 10; Park Ridge, Y. P. S. C. E., 3; Roberts, do., 3; Rockefeller, do., 2.50; Stillman Valley, do., 5; South Chicago, 1st Cong. Y. P. S. C. E., 10; Wheaton, College ch. Y. P. S. C. E., 30, all for MacLachlan Fund, 65 50
MICHIGAN.—Upton Works, 25th-st. Cong. ch., for Lee Fund, 5 00
WISCONSIN.—Lancaster, Y. P. S. C. E., 5; Plymouth, do., 5; Racine, do., 5, all for Olds Fund, 15 00
IOWA.—Charles City, Y. P. S. C. E., 5; Earlville, do., 4.95; Little Rock, do., 5.50; Lyons, do., 5; New Hampton, do., 2.50; Osage, do., 15, all for White Fund, 37 95
MINNESOTA.—Wadena, Y. P. S. C. E., for Haskell Fund, 2 50
KANSAS.—Westmoreland, Y. P. S. C. E., for De Forest Fund, 2 00
NEBRASKA.—Arlington, Y. P. S. C. E., 4.50; Aurora, do., 10; Crawford, do., 4; Naper, do., 5.50; Ogalalla, do., 5; Wymore, do., 6.50, all for Bates Fund, 35 50

163 45

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS

MAINE.—Portland, Bethel Sab. sch., for church building, care Rev. H. P. Perkins, 35; Mrs. James P. Baxter, for work, care Mrs. H. P. Perkins, 50, 85 00
NEW HAMPSHIRE.—Rochester, Henry M. Plumer, 20, and Mrs. Martha W. Horr, 10, for work, care Rev. H. K. Wingate, 30 00
VERMONT.—West Rutland, Y. P. S. C. E., for work, care Rev. Wm. Hazen, 5; ——, Friends, for hospital, care C. E. Clark, M.D., 115.06, 120 06
MASSACHUSETTS.—Bridgewater, Y. P. S. C. E., Central-sq. ch., for work, care Mrs. Otis Cary, 5; Boston, Mt. Vernon Chinese

Sab. sch., for work, care Dr. C. R. Hager, 40; (Roxbury), Wm. C. Ewing, for memorial chapel, Pao-ting-fu, care Rev. H. P. Perkins, 5; Miss A. F. Stillson, for work, care Rev. H. D. Goodenough, 5; Two friends, for work, care Mrs. H. T. Perry, 30; Friend, for Bible-woman, care Rev. C. R. Hager, 30; East Northfield, Mission Band, for teachers, care Miss J. D. Baldwin, 13; Lancaster, Young Ladies' Mis. Soc., for work, care Dr. Lucy P. Bement, 25; Rev. Dwight Goddard, for school building, care Rev. Edward Smith, 10; Lincoln, Y. P. S.C. E., for school, care Rev. E. Fairbank, 20; Magnolia, Elizabeth G. Houghton, for work, care Miss Laura Farnham, 80; Plymouth, Friends, for church building, care Rev. S. S. White, 32; Wellesley, class of '85, for bed in Ahmednagar Hospital, care Dr. Ruth P. Hume, 37; Whitman, Cong. ch., for school, care Rev. E. Fairbank, 27.46; Winchendon, No. Cong. Sab. sch., for use Mrs. G. D. Marsh, 5; ———, Friend, for work among Kalkaris, care Rev. J. E. Abbott, 200; for books, theol. library, Doshisha, 100; to finish ch. at Mezere, Harpoot, 88; for publication work, Kobe, 40; "T," for special purpose, care Rev. H. N. Barnum, 60; Friends, by Miss Ellen M. Stone, for Mission Press, care Rev. R. Thomson, 500; Friend, for evangelistic work, Central Turkey, 200, 1,552 46

Connecticut. — Ansonia, through Miss J. L. Graf, for her work in Mardin, 50; Enfield, Y. P. S. C. E., for work, care Rev. E. H Smith, 15; Farmington, 1st Cong. ch., a member, for use of Rev. G. P. Knapp, 5; Hartford, Morgan-st. Mission Sewing School, for pupil, care Mrs. M. L. Eddy, 7.50; Meriden, 1st Cong. ch. Chinese class, for work, care Rev. C. R. Hager, 10; Winsted, 2d ch., Friends, for new church, Tsuyama, 35, 122 50

New York. — Brooklyn, Mrs. L. R. Packard, for Storrs Memorial Hospital, 25; New Rochelle, Miss Eliza Moulton, for work, care Mrs. W. A. Farnsworth, 30; No. Evans, Y. P. S. C. E., for use Rev. F. B. Bridgman, 2, 57 00

New Jersey — East Orange, Lydia Guild, for bed in Ahmednagar Hospital, care Dr. Ruth P. Hume, 46 00

Pennsylvania. — Germantown, 1st Cong. ch., for Anglo-vernacular school at Sholapur, 75; Philadelphia, Y. P. S. C. E. Central Cong. ch., for pupil, care Rev. R. A. Hume, 30; ———, Friends, by Dr. Bissell, for Ahmednagar Hospital, care Dr. Ruth P. Hume, 61, 166 00

Virginia. — Big Stone Gap, Campbell and Howe Cochran, for Mary Cole's children, in school at Bitlis, 3 00

Florida. — Sanford, Jun. C. E. Soc., for pupil, Bridgman School, 21 50

Missouri. — St. Louis, Mrs. R. Webb, toward building ch. in Tarsus, 50 00

Ohio. — Cleveland, Ch. of the Epiphany, for pupil, care Dr. C. D. Ussher, 25; Oberlin, Pres. King and Freshman class, Oberlin College, for work, care Rev. C. A. Clark, D.D., 50; Youngstown, Dr. John J. Thomas, for native helper, care Rev. C. W. Kilbon, 30, 105 00

Illinois. — Chicago, St. Paul Union ch. of Longwood and Beverly Hills, for use of Dr. Ament, 25; Salem Evan. Cong. ch., for native preacher, care Rev. R. Winsor, 3.75; J. A. Werner's Sab. sch. class of Grace Cong. ch., for native preacher, care Rev. H. G. Bissell, 12.50; Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 10; Mrs. Caroline L. Goodenough, for Johannesburg work, 37.50; La Grange, Y. P. S. C. E., 25; and Marion E. Carpenter, 10, for work care Miss E. M. Swift; Oak Park, 3d Cong. ch., for Amanzimtote Seminary, 4.90; Polo, Ind. Presb. Sab. sch., for school at Harpoot, 25; Roseville, Mr. and Mrs. L. C. Axtell, for native preacher, care Rev. H. G. Bissell, 50, 203 65

Wisconsin. — Wausau, Mrs Mary L. Clark, for memorial ch., Pao-ting-fu, 2 00

Iowa. — Grinnell, Rev G. H. White, for work, care Rev. G. E. White, 35; Tabor, Y. W. C. A., for pupils, care Miss E M. Chambers, 33, 68 00

Minnesota. — Minneapolis, Friend, for widows, care Miss Anstice Abbott, 25, and for blind children, care Miss A. L. Millard, 10; Northfield, Friend, for work, care Miss C. R. Willard, 15.10, 50 10

Nebraska. — Aurora, Sr. Aux 1st Cong. ch., for native teacher, care Rev. J. C. Perkins, 35 00

Colorado. — Boulder, Mrs. M. Bliss, for girls' school building, Ezroom, 300; Las Animas, Cong. Sab. sch., for work, care Rev. G. P. Knapp, 3, 303 00

North Dakota. — Carrington, Rev. R. Paton, for Building Fund, care Rev. J. E. Abbott, 5 00

Utah. — Provo, Cong. Sab. sch., for work, care Dr. and Mrs. F. C. Wellman, 6 80

Canada. — Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth, D.D. 50 00

Oklahoma. — Hennessey, Rev. L. A. Turner, for native worker, care Rev. C. A. Nelson, 3 00

MISSION WORK FOR WOMEN

From Woman's Board of Missions
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For pupil, care Miss M. I. Ward,	26 40	
For use of Rev. C. C. Tracy,	5 00	
For school, care Miss L. Foreman,	50 00	
For pupil, care Miss F. E. Hartt,	10 00	
For Capron Hall Cottage,	6 00	
For work, care Miss B. B. Noyes,	15 00	
For work, care Miss H. E. Parker,	129 60	
For use of Mrs. Chauncey Goodrich,	10 00	252 00

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Ill.,
Treasurer

For pupil, care Miss S. W. Orvis,	15 00
	3,352 07
Donations received in July,	40,470 08
Legacies received in July,	20,626 72
	61,096 80

Total from September 1, 1902, to July 31, 1903, Donations, $483,840.52; Legacies, $86,834.94 = $570,675.46.